CURRENT ANECDOTES

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SEED-THOUGHTS FOR SERMONS.

GOD'S SUNSHINE. (502)

Over in England an archdeacon, having reached the end of his life, had his home so constructed that he could spend his closing days in sunshine. In the morning they placed his chair so that he could turn his face toward the east and see the rising sun; at noontime they wheeled his chair into the south window, where he could behold the sun in his meridian; but in the evening hours they would place him in the west window, where he could behold the king of day sinking behind the distant hills.

So let me ask you in the morning of your life to keep your faces toward the east window, and at noontide live in the south window, but when evening time comes, turn your face toward the west window, so that all your journey through you may live in the sunshine, and thus keep yourselves in the love of God.

YIELDING TO NON-ESSENTIALS.

Matt. 4: 19; Matt. 13: 47; Luke 5: 10; Matt. 10: 16. (503)

A well known southern politician not infrequently spoke of an incident that took place in his first term in Congress, in which he received a lesson in state-craft from Henry Clay. "I was a young man, and an enthusiastic Whig," he said, "and I entered Congress quivering with eagerness to serve my party and to distinguish myself. I opposed even petty motions made by the opposite party, and bitterly denounced every bill, however trivial, for which they voted. Before the session was half over, I had contrived to make myself personally obnoxious to every Democrat that I met. One day, after an ill-tempered outbreak on a question of no moment, I turned and saw Mr. Clay watching me with a twinkle in his eye. 'C——,' he said, 'you go fishing sometimes?' 'Yes.' 'Don't you find that the best rod is the one that gives a little at each joint? It does not snap and break at every touch, but bends, and shows its strength only when weight is put on it.' I caught his meaning. I had seen him chatting familiarly with the very men whom I was berating. Yet I knew when the great interests of parties clashed he was the one man whom they feared. I set myself then to learn patience and coolness. It is the strong, flexible rod which does not break under the big fish." There is a good suggestion in that story for our common life. Of course where it is a question of conscience, we must gently but firmly stand by the right, as we see it, but there are a thousand questions come up which are not such questions as right and wrong, but questions of taste or method, whereby yielding in non-essentials we make ourselves infinitely stronger in times when strength will count.

A CIRCUS GIRL SPOILED.

Rom. 1: 16; 1 Cor. 1: 18; 2 Cor. 10: 4; Heb. 4: 12. (504)

An undergraduate of Oxford, England, who had become an earnest Christian, remembering his visits to Abbingdon Fair, before his conversion, determined to go there again, and see if he could not do some good among the crowds of people who congregated in the streets and squares. He took a number of Testaments with him, and hired a booth. He sold about fifty, and gave the remainder away. The following year he went again with another supply of Testaments. Near the close of the day, a man who, from his garb, was evidently in the show business, halted at the booth, and the undergraduate asked him to buy a Testament. "Not I," said the man, "but I have half-a-mind to pitch into you." The undergraduate looked at him in amazement, and asked him why. "I'll tell you why," was the reply. "You spoiled the best circus girl I ever had. She bought one of these books of you last year. Before that she was a first-class performer, and she made lots of friends of swell fellows who came to the circus to see her. They used to give her money, and treat her to drinks, and they would stand treat

all around. She brought lots of good money to the show; but after she got that book, she changed altogether. She stopped drinking, and would not have anything to say to the young men. Then she left the show and went to some religious women in London, and they got her a place in some home. If it had not been for your book she would have been with me now." What a striking testimony of the power of the New Testament!

"GOD'S RAVENS ARE NOT DEAD."

1 Kings 17:4; Psa. 37:3; Isa. 33:16; Psa. 37:25. (505)

The Rev. Willis R. Hotchkiss, a missionary who recently returned from British East Africa, in an address not long ago, related this incident from his experience in a certain place. He said: "The people did not want me any more than the world wanted its first great missionary, Christ. They told me that they would kill me if I remained more than three days. I felt I was in the place God wanted me to be, so I sent word back to them, 'I am here to tell you about God. I expect to stay.' It would have fared very ill with me if it had not been for a divine providence. An old woman who used to pass my hut going to and from her work in the fields, managed secretly to drop a root of cassava before my door; it is a root from which comes our tapioca. I roasted that root, and it enabled me to eke out my slender supply of provisions through the months. God's ravens are not dead yet. When we get to the end of ourselves, we find God there every time, if we are looking for Him."

THE BEAUTY WHICH IS TO COME.

1 John 3:2; 2 Cor. 4:17, 18; Rev. 21:4; Isa. 35:10. (506)

Bishop Nicholson has a story of personal experience to tell to those who seemed swamped in worries which carries with it its own simple yet unmistakable lesson. It happened during the first years of his ministry when he was rector of a Philadelphia church. The parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was distinctly discouraged one day, when, having gone to New York on business, he stopped to look at the Brooklyn bridge, then building. A man covered with dirt was working on the abutments. "That's pretty dirt work you are engaged in," said the Bishop. "Well, yes," answered the laborer; "but, somehow, we don't think of the dirt, but of the beauty which is to come out of our work." Said Bishop Nicholson, "It was the lesson I needed, and I went back to Philadelphia better for it." It is a lesson which many of us need in every department of human life.

NEARLY ENGULFED. (507)

Matt. 13:7, 22; 1 Tim. 6:9; Phil. 3:13, 14.

A tug boat sank at the dock in Hoboken in the early morning not long since. A fireman, who was the only one aboard, was asleep, and had a narrow escape. Men on the pier thought he was drowned until his head suddenly appeared above the surface of the water. "That was certainly a close call," the fireman said when he drew himself up on the pier. "There I was fast asleep when I suddenly felt water pouring over me. I tried to make the front of the boat, but the water came in so fast that it beat me back. I thought I was gone until I remembered that it would be possible for me to break through the roof. Before I could make a hole large enough to let me through the water was over my head. I got through finally, and had to swim to the surface." There are a good many sleepy Christians who are in danger of being engulfed in worldliness, and drowned ere they know their danger. The way out to safety is up toward higher things, toward God and a devoted spiritual life.

DEVIL—WORSHIP IN PARIS.

Rev. 9:11. (508)

"'The destroyer' is a king, and has subjects! he has a kingdom and deceiveth the whole earth." There are literal worshippers of the devil today. There are four congregations of them in Paris. One of the great newspapers recently published an account of them, which said: "The subject of devil-worship in Paris is one which will provoke a shudder or a smile. The fact, however, that there are now four temples in Paris, in which the creed and liturgy of the Evil One are set forth, cannot fail to interest a curious observer. The worshippers take the devil as the spirit of evil, as a rebel deity, and are the adherents of his insurrection against the Supreme Being. The most noteworthy features of the downright Satanism of the day is that it symbolises an acceptance of revealed dogma, and of a personal devil. The followers actually profess that the being whom they describe as the vanquished foe of the Archangels, Michael and Raphael, actually manifests himself to them on certain occasions. Only the initiated are admitted to their temple. A Satanistic hymn book has been printed, and surpliced boy choristers assist at the services." The whole worship is a hellish mockery of the cross of Christ. A real devil? Yes. He is worshipped, and followed, and crowned in the world of which he is god. When you hear of those things—when you see the abomination of desolution raised in the holy place, lift up your heads, for the Son of God is at hand.

GRACE IN A RESTAURANT.

Rom. 1:21. (R. V.) (509)

There is a certain restaurant in London where the city clerks meet for lunch. And the old father from the country was up seeing his son in the "big village." The son takes him to the ordinarily gay restaurant, where all the fellows are gathered. And the simple, old Christian father closes his eyes in his usual way, and, to the alarm and dismay of his London son, begins to say aloud his usual grace. The son touches him and whispers:

"Father, father. Do you hear? It is not usual to say grace like that in a London restaurant."

"Ah, my son," said the old man, breaking

off for a moment, "it is always usual for me to thank God for His goodness."

And on he goes and finishes his grace. A strange stillness falls on the tables that are alongside; and one young man there with his companions hears it, and sees it, and the memory of his mother, the time in the far off home, in the days of his innocence, comes upon him, and he finds his head bowed over his plate for the first time in eight years, and the old grace comes back to him beneath his breath, and one or two others find their heads bowing, too. Two youths went home from that dinner to seek God, and the two found Him. Oh, say grace! Oh, give thanks!

THE TYRANT DIONYSIUS.

Ps. 86:7; Isa. 55:7; Ps. 30:2. (510)

The tyrant Dionysius constructed a prison for lawbreakers, made after the form of the human ear, so that any conspiracy would be overheard in the palace unknown to the prisoners, so that the faintest noise would awake him in case of revolt or mutiny.

There never was the faintest groan, or sigh from a ruined sinner, since time began, but was heard in heaven, not by a tyrant, but by One who is divine to pity and to save

A SUMMER WARNING. (511)

Joel 2:16; John 4:25; 1 Cor. 11:14; Gal.6:7.

At the beginning of every summertime some people have a habit of talking in a superior way about their ability to worship God as well on a mountain, or by a brookside, or in the woods, as in a man-made church. But careful observation reveals to us the fact that the rule is that nine times out of ten, the man who makes this claim does not follow it out, and that when he goes into the woods on a Sunday and substitutes it for the worship of God, he goes more in the spirit of an ordinary picnic than he does in that of worship. There is a time for vacation and rest, and days when a man is beyond the reach of church services when great Sabbaths may be experienced in "God's first temples." But we should not fall into a cheap hypocrisy which is simply seeking an excuse for staying away from church.

CUSTOM AT MUNICH. (512)

Psa. 103:2, 4; Deut. 8:2; Psa. 107:8.

At Munich there prevails a singular custom. Every child found begging in the streets is arrested and taken to a charitable institution. The moment he enters the hospital, before he is cleansed and gets the new clothes intended for him, his portrait is taken in his ragged dress, precisely as he was found begging. When his education is finished there, this portrait is given to him in order that he may remember his former wretched condition, and the gratitude he owes to the institution that rescued him from it. Moses, in like manner, would have the Israelites remember their former wretchedness, and gave them memorials to help them to recall what thy owed to the God who had delivered them.

PERSIAN VIZIER. (513)

There is a Persian story of a vizier who dedicated one apartment of his palace as a chamber of memory, in which he kept the memorials of his earlier days, before royal favor had lifted him from his lowly place to a position of honor. Every day he went for an hour away from the splendor of his palace into this humble apartment, to live again for a time amid the memorials of his happy youth. Let us keep such a chamber of memory filled with the memorials of God's goodness to us.—F. B. Meyer.

Yesterday is an image of memory; tomorrow, a dream of imagination; today only is a reality.

MIMICRY IN WAR.

Job 37:14; Psa. 92:4, 5; Psa. 104:24. (514)

By the term "mimicry" naturalists indicate the curious phenomena whereby an animal imitates closely the form or color of some object, by way of concealing itself from its enemies. Thus certain butterflies absolutely inodorous are so like to others of evil-smelling nature, that they escape the attacks of birds which reject, or rather leave unharmed, the odorous forms. Similarly, we have insects imitating leaves, and dried twigs, and escaping destruction. This principle of mimicry has other and very striking illustrations. One would hardly regard the markings of a tiger as tending to concealment, and yet the animal's stripes blend so harmoniously with its surroundings that it successfully lies in wait for unsuspecting prey. The zebra's markings are also regarded as aiding its escape from enemies. A novel application of this principle of mimicry has lately been exhibited in connection with certain gunnery experiments made at Aldershot. The red coat of the British soldier has long been condemned as a mark for the enemy —hence khaki and greys have come into favor as colors for the protection of the soldier. At Aldershot the experiments were carried out on guns and their limbers, by way of securing concealment when placed against a variety of backgrounds. Six guns were painted red, blue and yellow. Seen from a distance, the color-blending rendered them practically invisible. At a distance of 800 yards it is said the outlines of the guns disappear. At 1,000 yards they become lost to sight, and their location is impossible. This experiment is strongly suggestive of the tiger markings, apparently most conspicuous, but harmonizing so thoroughly with the surroundings that all trace of the animal is lost.

Many of the best inventions of man are but adaptations of principles which are found in nature.

THOU ART WITH ME.

Psa. 23:4; Isa. 43:2; Gen. 50:20; Jer. 24:6, 7; Deut. 4:30, 31. (515)

A father was carrying his young child in his arms, up and down the room. The mother noticed that he often went into a dark room, and came out again, and asked the father why he did this. He replied that every

time he went into the dark, the little one put his arms closer round his neck, and the feeling of the clinging child was so sweet, that he loved to have it so.

Thus our Heavenly Father sometimes takes His children into dark places that they may draw nearer to Him, and remember where all their hope and safety are to be found.

HE SAVED HIS FRIEND.

Jas. 5: 19, 20; Dan. 12: 3; 1 Tim. 4: 16; 1 Cor. 9: 22. (516)

Two young men were camping in the Adirondacks last summer. One day on a tramp through the woods they came to the shores of Lake Lily. There was an old scow there, and despite the protests of one of the men the other stepped into the scow, and paddled out toward the middle of the lake. Suddenly there was a crash. A rotten board gave way, and the boat capsized. The man in the scow could not swim, but he managed to grasp the side of the overturned boat. The friend on the shore could not swim either, but he shouted to the man in danger to "hang on," and then started to run for the camp. Arriving there he loaded a canoe on his shoulders, and turned about for the return trip. The course was a difficult one, and he lost the trail, but finally he reached the lake, and saved his friend, whose strength was fast giving out. The man who had gone for help had been rushing at breakneck speed through the thickets and over the rocks, half the time carrying the canoe on his shoulders for nearly two hours. His clothing was tattered and torn, and his face was gashed with thorns from contact with the brush, and yet he said he was the happiest man in the Adirondacks that night because he had saved the life of his friend. But what about the man whose friend is in imminent danger of drowning eternally? What an opportunity for salvation, and what reason for sacrifice. And the reward is in proportion. The sweetest joy that comes to any man or woman in this world is that which comes to those who consciously bring salvation to their fellows.

THE GREAT LACK.

Jas. 1: 12; Dan. 4: 26, 27; Rev. 3: 11. (517)

It is said that the late King of Servia, the unfortunate Alexander, was very beautiful as a boy. He grew up imperious, passionate, and self-willed. Queen Draga, his wife, was one of the most beautiful of European women, but was devoid of spiritual gifts. Thus these two brought upon themselves their horrible doom. They had certain inferior graces, but these were fatal, without the one true grace which makes character regal. King Milan, the father of King Alexander, was for years an exile. He was a man of genius, as well as of kingly bearing, but he was led captive by the world, the flesh, and the devil; and he, too, lost his earthly crown through not aspiring to a heavenly one.

GIVING OURSELVES TO OTHERS.

Rom. 8: 17; Gal. 3: 28; Gal. 6: 2; Rom. 15: 1. (518)

At the time of Lord Shaftesbury's death, two ragged boys, almost denuded of clothes, stood gazing into a window. The one remarked to his companion, "Lord Shaftsbury is dead." His little friend replied, "That's not our Lord Shaftesbury." "Yes," replied the other, "it is our Lord Shaftesbury." The great man whom these little boys spoke of had so perfectly associated himself with them that they could speak of him as one of themselves. That is what Jesus did, and it is what everyone of us must do if we would reach the highest helpfulness in the service of our fellow men.

AT THE STAGE OF THE HYENA.

1 Cor. 2: 14; Rom. 8: 7; Prov. 12: 10. (519)

Professor Taylor of Chicago has this telling story about evolution. There was a large assembly of Socialists and Anarchists in Chicago discussing the great questions of religion, and an Anarchist got up and raved against the idea of the Golden Rule, declaring that the doctrine that we should do to others as we would have them do to us is an absurd doctrine, that it had never been believed or practiced, and that the sooner men got rid of it the better. Then arose a Socialist, and said: "It is well known that man has been evolved through various degrees of development, that he has passed through the stages of the lower animals, and," he continued, pointing to the Anarchist, "that man there seems to me as if his evolution had been arrested at the stage of the hyena."

FAITH IN IMMORTALITY.

2 Sam. 12: 23; 2 Cor. 5: 1; Heb. 13: 14; John 14: 2. (520)

Ella Wheeler Wilcox, in a striking article on the intolerance of Atheists recently uttered this word about her own faith. She said: "Personally I value my fixed faith in a Divine Intelligence, and in a succession of lives, more than I value all other things which could be bestowed upon me by the united powers of earth. Could I have the wealth of all the billionaires of the world, the beauty of all beautiful women united in my person, the genius of all the greatest minds, and undisputed power, yet be deprived of all faith in any life beyond this, and of any Creator, I would not resign my present belief." The author closes the article referred to with this very beautiful little poem:

"Now if we lose our wealth, why then
We'll up and at our toil again.
And if we lose our health, why still
We have our great all-conquering will.
And if our friend prove but a reed,
Still have we God in hours of need.
But if we lose our faith, alas
What poverty must come to pass.
Though wealth, and health and friends were left,
Our beggared souls would stand bereft
Before the great dark door of death.
Oh life, take all, but leave us faith."

PREACHER'S SCRAP BOOK.

LINCOLN. (521)

Zech. 8: 6.

A great man comes and stands, like Moses, before a nation of slaves, and says: "I will lead you out of your bondage." "It is impossible," comes the answer back from each crushed and broken spirit. Another great man stands on the beach of the uncrossed ocean and says, "I will sail across it, and find land on the other side." Again the answer rises from a whole unenterprising world, "It is impossible." Another great man says, "The church is all corrupt; she must be reformed!" Another cries out at the thought of a nation growing up in ignorance, and says, "Each child must go to school." To all of them the mass of men answer, "Impossible!" And the reply which the great, bold men make by their lives, if not by their lips, is always the same: "To you it may be impossible, but it is not so to me; if it be marvellous in your eyes, should it also be in mine?" And soon the slaves are marching out of their bondage with songs, and the ship is sailing westward through the unknown seas, and the reformation has begun, and the schoolhouses are blossoming all over the land. When once a great deed has proclaimed the possibility, a hundred little ships put out from shore—a hundred little arms are raised to strike the giant wrong.

Very often when President Lincoln could not or did not care to give a direct reply or comment, he would tell a story, sometimes funny, but not always so, and these stories were the best responses possible.

Mr. John G. Nicolay, his private secretary, says: "During all the five years of my service as his private secretary I never saw him drink a glass of whisky, and I never knew or heard of his taking one."

BETHLEHEM'S GIFT TO THE WORLD (522)

Bethlehem is the birth-place of our best joys. The joys of the Christian home were born there. Compare the Christian home with the heathen harem, Zenana or Seraglio, then cease to accuse the angels of undue ecstasy over the birth of Christ. The least among us now is the greatest; baby is king. Christ has so glorified gentleness and consecrated purity, that the weakness of woman, once her chain of slavery, is now her girdle of respect.

The joys of Christian art and literature were born there. When Milton wrote his Paradise Lost, he kindled his fuse at the flame of Christianity. When Handel composed his Messiah he keyed his music to the unwritten harmony of Christ's beautiful life. When Munkacsy painted his Christ before Pilate he dipped his brushes in the blood of the Lamb. "God bless the man who invented books," cries our bibliophile. Let him take off his shelves all the books inspired by Christ, and what is left will go inside of a very small book case.

The joys of Christian society were born there. Our hospitals, asylums, and houses of refuge, have been built by Christian money. The birth of Christ has thawed out the frozen heart of the world as do testify the rivers of kindness that flow down our streets at Xmas time. The joys of the Christian religion were born there. The manger with its revelation of God, the cross with its peace that passeth understanding, the empty grave, over which floats the flag of our immortal freedom—these are the Bethels of our pilgrimage where are found our deepest, purest joys.

WHOLLY TRUSTING. (523)

One night, an inquirer, long under deep conviction, but still unsaved, dreamed that he was walking along the edge of a terrible precipice, and fell over it into a horrible abyss. As he was falling, he grasped a little branch of some bush that was growing halfway down. There he hung, and cried for help. He could feel the branch giving away. He looked into the dark yawning beneath, and again cried out for help. Looking up, he saw in his dream Christ standing on the edge and saying, "Let go the twig and I will save you."

Looking at the terrible abyss below he could not. He cried again; and again came the same answer. At length, he felt the branch slipping, and in the utter desperateness of his despair, he let go the branch, when lo! in an instant, the arms of Jesus were about him, and he was safe. He awoke. It was but a dream of the night. Yet from the vividness and instructiveness of its imagery, he was enabled to let go every false confidence, and rely only on the true.

POWERFUL MYTH. (524)

In England not long ago a woman was lecturing against our religion, and after she had closed, one of the mill-hands said, "I would like to ask the lecturer this one question: Thirty years ago I was the curse of this town and everybody in it. I tried to do better and failed. The teetotaler got hold of me, and I signed the pledge and broke it. The police took me and sent me to prison, and the wardens tried to make me bitter, and I began to drink as soon as I left my cell. When all had failed I took Christ as my Saviour, and He made a new man of me. I am a member of the church, a class-leader and superintendent of the Sunday School. If Christ is a myth and religion is untrue, how could I be so helped by them?"

ARE YOU A COMMUNICANT? (525)

You never took a step in the wrong direction but it was a stone cast at Christ. I have heard of a young lady who was engaged in the greatest amount of pleasure and frivolity, nearly forgetful of her loyalty to Christ. One day, being asked by her companions to go to a certain place, she refused on the ground that it was Communion Sunday in the church. In amazement her

friends asked her, "Are you a communicant?" If the world does not know it, if your friends do not know it, we are taking up stones with which to stone Him.

ACROSS THE TRACK TO HELL. (526)

A man working on one of the railroads in the state of Indiana discovered, one morning, that the bridge had fallen, and he remembered that the train was due. He started down the track to meet it, saw it coming, and raising his hands, pointed to the bridge, but on it came, having no time to lose. He threw himself across the track, and the engineer, thinking him a madman, stopped the train. The man arose and told his story, and saved the lives of hundreds. Christ did this for you; He purchased your redemption by the giving of Himself whether you have accepted this salvation or not. Will you stone Him for that?

SAVE US FROM FETTERS. (527)

Fifty years ago there was a war in India with England. One one occasion several English officers were taken prisoners; among them was one man named Baird. One of the Indian officers brought fetters to put on them all. Baird had been sorely wounded, and was suffering from his weakness. A gray haired officer said, "You will not put chains on that man, surely?" The answer was, "I have just as many fetters as prisoners, and they must all be worn." Then said the old hero, "Put two pairs on me." Baird lived to gain his freedom; but the other man went down to his death doubly chained. But what if he had worn the fetters of all in the prison, and what if voluntarily he had left a palace to wear chains, to suffer the stripes and endure the agony? That would be a poor illustration of all that Christ has done for you and for me. Will you stone Him for that?

SUPPLIANTS FOR PARDON. (528)

In 1517 there was a great riot in London, in which houses were sacked and a general insurrection reigned; guns in the tower were thundering against the insurgents, and armed bands were assailing them on every side. Three hundred were arrested, tried and hanged, five hundred were cast into prison, and were to be tried before the king, Henry VIII. As he sat in state on the throne, the door opened, and in they came, every man with a rope about his neck. Before sentence could be passed on them, three queens entered, Catherine of Aragon, wife of the king; Margaret of Scotland, sister of the king; and Mary of France. They approached the throne, knelt at the feet of his majesty and there remained pleading until the king forgave the five hundred trembling men.

HE LOVES US. (529)

Few things will so help us as this old book, the Bible. Two gentlemen were riding together, and when they were about to separate, one asked the other, "Do you ever read the Bible?" "Yes," said his friend, "I do, but I receive no benefit because I feel that I do not love God." "Neither did I," replied the other; "but God loved me," and that answer fairly lifted the man into the skies, for it gave him a new thought. The question is not at all as to how much I love God, but rather as to how much God loves me. Read the Bible in that way, and it will help you to live in the text.

BEARING THE CROSS. (530)

Jesus, I my cross have taken,
All to leave, and follow Thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be!
Perish, every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are still my own!

Nearly half a century ago Professor Wilson, in his Noctes Ambrosianae, exclaimed: "Have you seen a little volume entitled Tales in Verse, by the Rev. Henry Francis Lyte, which seems to have reached a second edition? Now that is the right kind of religious poetry." It is evident that the critic had a foresight of the merit which the Church would recognize before long. This obscure country rector was to become famous among the singing children of God. The fine poem arrested so much attention at once that for many years it was credited in all the American collections to Sir Robert Grant; for nobody knew even the name of this modest curate, who was dividing his time with working out unwelcome parochial tasks and teaching African freedmen, just liberated from slavery, so that they might go as catechists and school-masters to Sierra Leone. In 1824 this familiar piece of poetry appeared in Sacred Poetry, Edinburgh, its general form being the same as now, with six double stanzas. But it must have been composed several years earlier than this. It has a living connection with the most interesting fact that up to 1818 he was not a truly converted man. He was preaching a gospel which experimentally he did not understand. This he did not suspect till, on a certain occasion, he was sent for by a brother clergyman, who was dying and needed counsel. Then he found he knew no more than this unfortunate neighbor about the way of salvation by a crucified Redeemer. They were both frightened and subdued. Together they commenced an eager and anxious study of the Scriptures, and in turn each was soon changed by the Spirit of divine grace in the whole temper of his mind and life. From this moment the author of the hymn began a career of thorough devotion. It is evident that these verses were inspired by the one great text of the New Testament: "If any man will come after me," etc.

PEARLS OF WISDOM.

Selected by C. B. Bolles, Brockton, Mass.

ETERNITY. (531)

1 John 3:2; Eccl. 3:11.

"He hath made everything beautifully in its time; yea, he hath put Eternity in their hearts, apart from which men cannot find out the work that God is doing from the beginning to the end."—Delitzsch, trans.

IMMORTALITY. (532)

1 Cor. 15:53.

One may as well expect the planets to keep their orbits when the force of gravitation is gone as to look for souls on the high and storm-swept circles of duty without the constraining consciousness of kindred with the Eternal Mind, and apart from the regulating power of an endless life.—G. A. Gordon.

LIFE AND ETERNITY. (533)

2 Cor. 5:4.

In the light of ETERNITY this earthly life is seen to be but the porch and preparation of an eternal world. We may speak, and speak truly, of our earthly career as life's discipline. It is the preparatory school for the higher institution. Earth's span of years is but a birth; the entrance into life; the "preparation for complete living." Earth life, at its best and fullest development, is but the germ of heavenly life. Who would have dreamed upon looking at the infant Shakespeare in his cradle that there was a life destined to dominate the English speaking world, and to mould and fix forever the greatest language of the earth! A man destined with

"Seer-like power to show
The secrets of the heart and mind;
To drop the plummet line below
Our common world of joy and woe,
A more intense despair or brighter hope to find." (Whittier.)

Yet the power and genius of earth's greatest dramatist and poet lay wrapped up in his slumbering babyhood, as the mighty oak lies waiting in the acorn. The distance from Shakespeare's cradle to the zenith of his power is well nigh incalculable—from an infant to the greatest man of genius at his best—and yet the length and breadth of earthly life, be what it may, is as the passing of a baby's single day of play and sleep compared with that transcendent majestic development in the ages that are to come of the soul that has a holy endless life. This earthly life is but the promise of the future and every power we now behold is simply in the germ. "It doth not yet appear what we shall be."—"O. D. P."

KEYNOTE OF LIFE. (534)

1 Cor. 15:42, 43; Col. 3:4.

Eternity is the keynote of life, for the very constitution and substance of the material world declares to a thoughtful mind that there must be a moral, a spiritual outcome, in dignity worthy of such transcendent magnificence. "Behold the birds of heaven," said Jesus; "Consider the lilies of the field. But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, oh ye of little faith!" That is to say, carrying out the analogy, the elaboration of beauty and fitness and organization which God hath effected in the butterfly's wing, the humming bird, the lily, the grass blade, the dew drop, and throughout the length and breadth of the animal and material worlds, from sun and star to perfect microscopic life, would proclaim his power to do still better things in the realm of moral beings; here, on earth, and particularly hereafter. In just such a trend of thought a poet wrote concerning a peacock's feather:

In Nature's workshop but a shaving,
Of her poem but a word,
But a tint brushed from her palette,
This feather of a bird:
Yet set it in the sun-glance,
Display it in the shine;
Take graver's lens, explore it,
Note filament and line;
Mark amethyst to sapphire,
And sapphire to gold,
And gold to emerald changing
The archetype unfold;
Tone, tint, thread, tissue, texture,
Through every atom scan,
Conforming still, developing,
Obedient to plan.
This but to form a pattern,
On the garment of a bird;
What then must be the poem,
This but its slightest word?

FALLING SHORT. (535)

Phil. 3:12-16; Prov. 4:18; Luke 17:10.

One must have a very meager idea of virtue, or else a very limited intellectual capacity, who finds himself always self-contented. The maxim says that a good conscience makes a soft pillow, and he who has this unfailing sense of duty done no doubt has happiness; but I have not, as yet, fallen in with such a man. My impression is that there is not one of us who has ever, even for a single day, done his whole duty. Beyond this I need not go. If anyone says to me I am the man who has thus done his duty, well, he may be quite right, but I do not care for that man's nearer acquaintance.—Prof. Carl Hilty.

PHARISAISM. (536)

Luke 11:42; Luke 18:14; Matt. 5:20.

Of all the monstrosities that misdirected and short-sighted spiritual effort has produced, this self-righteousness of a loveless legalism is the most repellant. People of this type commit, perhaps, few overt acts of flagrant indiscretion; but they rise to no lofty heights of lofty righteousness. They manage to keep their precious souls just out of the

hell of social reprobation they are afraid of; but they never come in sight of the shining battlements of heaven. They may not cheat you; but you must not expect them to make a costly sacrifice on your behalf. They may not get drunk; but their homes are not so happy that their children and neighbors find it preferable to the saloon. They may not commit adultery, or risk the scandal of a divorce, but marriage is not to them a sacrament of devotion. They may not tell many lies; but they seldom speak the truth with gentleness, or refrain from peddling scandal out of thoughtfulness and kindly consideration. They may not break the Sabbath, but no one who has to spend it with them likes to see the dreadful day come round. They may not swear themselves; but they are so prim and punctilious in their propriety that they make other people who see them want to. They are just as good as trying not to be bad can make them. But there is no freshness or spontaneity in their cut-and-dried conformities.—Pres. DeWitt Hyde.

HAPPINESS NOT IN WORLDLY SUCCESS. (538)

Eccl. 2: 17; Eccl. 2: 26.

When a friend wished a great English statesman a Happy New Year, "Happy," he said, "it had need be happier than the last, for in that I never knew one happy day." When an English lawyer, whose life had seemed to be one long range of success, mounted the last step in his profession, he wrote, "In a few weeks I shall retire to dear Encombe, as a short resting place between vexation and that grave."

When one said to the great Rothschild, "You must be a happy man," he replied, "I sleep with pistols under my pillow."

The most brilliant man of the world of the eighteenth century said, "I have enjoyed all the pleasures of life, and I do not regret their loss: I have been behind the scenes, and see the coarse pulleys, and ropes, and tallow-candles."

And a most brilliant poet of about the same time said, "The lapse of ages changes all but man, who has ever been, and will be, an unlucky rascal." And one of finest promise, dying in his first prime, left us this estimate that

"All this passing scene
Is a peevish April day;
A little sun, a little rain,
And then death sweeps along the plain,
And all things fade away."

DUTY OF HAPPINESS. (539)

Phil. 4: 4; 1 Thess. 5: 16.

"No art," once wrote Robert L. Stevenson, himself one of the most buoyant and sunny of souls, while struggling all his life with frustrating and disabling sickness—"No art, it may be said, was ever perfect, and not many noble, that has not been mirthfully conceived. And no man, it may be added, was ever anything but a wet blanket and a cross to his companions who boasted not a copious spirit of enjoyment."

DUTY OF CHEERFULNESS. (540)

Luke 15: 23; Prov. 17: 22.

The table around which you meet your own three times a day affords golden opportunities of meeting our loved ones freely, unconstrainedly, and, I plead, happily. Don't sit at the table glum and dumb, as though summoned to eat crow on toast. Some of those chairs will be empty by and by. It is a noble as well as a pleasant thing to hold in memory some happy incident, story, or beautiful idea or action, to repeat to the others at meal time. But banish the blues and blames. Summon up yourself and be to your own as you would at the table of your best outside friend, or where you wished to express and also to gain the most regard. Cheerfulness at the table is a duty. It is a moral tonic. The doctors say it is one of the best aids to digestion. This is one of the most practical ways in which you can make life self-remunerating in your home.

You may breathe a pious blessing
Over viands rich and good,
But a blessing with long faces
Won't assimilate your food.
While a meal of bread and herring,
With a glass of water clear,
Is a feast if it's accompanied
With the blessing of good cheer.
Knowing something funny, tell it;
Something sad, forget to knell it;
Something hateful, quick dispel it;
At the table. —Eliz. H. Francis.

DUTY. (541)

Psa. 139: 23, 24; Psa. 143: 8.

Duty is "The king and parent of human life; the great mountain road to God." That which ought to be; as sin is that which ought not to be. One of the indirect evidences of God, since we can never have a duty to a principle, but only to a person.

Daniel Webster once paraphrased the sublime 139th Psalm thus: A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us; in the darkness as in the light our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which lies yet farther onward we shall still find ourselves surrounded with the consciousness of duty, to pain us wherever it has been violated, and to console us in so far as God may have given us grace to perform it.

GOD AND MY RIGHT. (542)

Mark 12: 29-34; Luke 6: 31.

"The highest expression of the popular religion has been that which is borne as a legend on the national arms of Great Britain, under the figures of rampant lions and fighting unicorns—'Dieu et mon droit,'—'God and my right.' The state of society in which the

highest religious duty is to stand up for one's own rights is not apt to be millennial.

"'Christ and my Duty;' not 'God and my Right;' this is the word that I seem to hear, above all the strife and fury of these stormy days—a word at whose bidding, when once it is clearly spoken, the angry waves of social strife will sink to a great calm. When duties shall be co-ordinate with rights in the thoughts of men; when they begin to be as zealous in finding their duties and in discharging their duties as in asserting their rights and defending their rights, the Kingdom of God will have fully come."—Washington Gladden.

MARRIAGE. (543)

Gen. 2: 18; Prov. 19: 14.

The heart gathers power to love with the passing of the years. Fix this beautiful picture of an aged husband in your hearts; it was painted by a very famous man:

"His affections are now greater than before; yet it is not the mere power of instinctive affection—the connubial instinct which loves a mate, or the parental instinct which loves a child; but a general, human, reflective, volitional love, not sharpened by animal desire, nor narrowed by affiliated bonds, but the coming of his freedom, not his bondage. Of mere instinctive affection he has perhaps less than before. That fades as the age which needs it fades, as the blossom falls when the fruit is set, and the leaves when the fruit has grown. With this pure human affection he loves his venerable wife better than before; she him; they have been rising in love these sixty or seventy summers. Once, in their spring of life, their connubial love bloomed passion red; then it grew to summer beauty; now it is autumn ripe. It is all affection; there is no romance; passion is gone. It is affection ripened by half a hundred years of use and wont; a gradual marriage sloping up to a complete wedlock of the man and woman. Now the two are one; dualism is unified in a long life. This unity and its joy—that is God's benediction on a true marriage, fifty years a-making. All the wife's spiritual womanhood is his; all the spiritual manhood of the husband is hers." —Theodore Parker.

OLD AGE A BLESSING. (544)

Prov. 16: 31; Lev. 19: 32.

If there is any one thing on top of this earth that always stays above par, it is an old soul full of light and hope and faith in life. There is not a corner of the globe, except in countries where they kill and eat folks, where the sweetest thing, next to a little baby and a sixteen year old girl, is not some dear old soul who takes his or her place in the corner as an inspirer and cheerer of youth and middle life. What the most of us who are bearing the burden and heat of the day, subject to the fearful temptation to discouragement and despair, need more than anything else, or more than all things else, is to have those who have made the journey almost to the end say to us: "Brace up. Never say die. Look at me. I have been through the whole thing, and I know that there will always be a way out of the tightest spots. Have courage. Keep a good heart. There will always be a little sunshine in the darkest days, if you only look for it. Have faith in life. Believe in God."—Chas. F. Goss.

RELIGION (the only enduring bond). (545)

Col. 2: 2; Col. 3: 14.

Once there was a woman who loved a man, and he died, and she sought some way to reach him where he was and could not. And One came to her and said: "I have been sent to help thee, for thy crying has been heard. What is thy need?"

And she answered, "That I may find the soul of my husband, who is dead."

And the Shining One said to her, "That may be done only if there is a bond between you that Death could not break."

And she said: "Surely there is a bond! I have lain in his bosom, I have kissed his dear hands over and over for love of him, and my lips still tremble with the passion of his kisses."

But the angel shook his head and said, "There is no bond."

Then she raised her head and proudly said: "Surely there is a bond! I have held his children in my arms; with their innocence have they bound us together. By the sorrow in which I bore them there is an enduring bond." But the angel said very sadly, "Even this will not suffice."

Then the woman paled, but she said, "My spirit and that of my husband were one; in naught were we separate. Each answered each without speech. We were one. Does not that bond hold?"

But the angel answered very low: "It does not hold. In the domain of Death, all these bonds of which thou speakest crumble to nothing—the very shape of them has departed, so that they are as if they never were. Think yet once more before I leave thee if there is one thread to bind thee to him whom thou lovest, for, if not, he has passed from thee forever."

And the woman was silent, but she cried to herself desperately, "He shall not go from me!" And the angel withdrew a little way. And the woman thought and thought, with deep inward communing, and after a space she raised her pale, drawn face and gazed with timid eyes at the pitying angel, and she said, though her voice was as the last whisper of the dying waves upon the shore, "Once—but it was long ago—he and I thought of God together."

And the angel gave a loud cry, and his shining wings smote the earth, and he said, "Thou hast found the bond, thou hast found the bond!"

And the woman looked, and lo! there lay in her hand a tiny thread, faintly golden, as if woven from the strands of the sunlight, and it led into the darkness.—M. S. Cutting in the Atlantic.

MEMORIAL DAY ILLUSTRATIONS.

GEN. GRANT'S GLORY. (546)

2 Cor. 3: 9-11.

The Interior says: "The most impressive tomb ever designed for any great soldier is that which overlooks the Hudson and beneath which sleeps Ulysses S. Grant. And that which makes it impressive beyond all others is that upon the porphyry sarcophagus of the world's greatest commander no sword is laid; no flag is hung over his folded hands, no musket is stacked beside his bier. It was his hard fortune to be a soldier; it was his glory to be a man of peace. It is, we say with all reverence, simply the duty of God to be just; it is the glory of God to forgive. And man glorifies God not when he mirrors his necessary hatred of sin but when he reflects his divine love of the sinner. And he who so glorifies his Redeemer shall 'enjoy him forever.'"

SHIP OF LIFE. (547)

John 6: 33.

An interesting use is made of one of the warships of the British navy. Laden with cocoanuts instead of cannon-balls, she is cruising among islands of the South Pacific, planting the nuts and other fruits on all islands which are in lack of them. The idea is that groves of cocoa palms will serve as guides to navigation, and will afford some shelter and sustenance to shipwrecked crews, besides, of course, increasing the value of the islands and their fitness for colonization. That is an errand of a warship to which not even the peace congress could object.

HOW A CROSS WAS WON. (548)

Micah. 6: 8; Prov. 25: 6, 7.

The really brave man's story about his own deeds is always modest, The reporters who "interviewed" soldiers wounded on San Juan hill had a hard time in getting "stories" from them. One such soldier said:

"There isn't a thing to tell. I only went up there, with a lot of other chumps, and got shot. I didn't even have sense enough to know it when I was shot."

Not long ago a French *chroniqueur*—Montmirail of the Paris Gaulois—encountered in a little village of the south of France a gardener, who wore, pinned on his clean Sunday blouse, the ribbon of the Legion of Honor. Naturally, the newspaperman desired to know how he got it.

"Oh, I don't know how I did get it! I was at Bazeilles with the rest of the battery. All the officers were killed; then down went all the non-commissioned officers. Bang! bang! bang! By and by all the soldiers were down but me. I had fired the last shot, and naturally was doing what I could to stand off the Bavarians.

"Well, a general came, and says he, 'Where's your officers?'

"'All down,' says I.

"'Where's your gunners?' says he.

"'All down but me,' says I.

"'And you've been fighting here all alone?' says he.

"'I couldn't let 'em come and get the guns, could I?' I says; and then he up and put this ribbon on me, probably because there was nobody else there to put it on."

A NATION'S KINDNESS. (549)

1 Cor. 15: 43.

Several years ago a vessel, having the nation's flag at half-mast, slowly steamed into the harbor of New York. Other vessels have borne the portentous signal, but never one, in the nation's history, in the performance of a mission such as hers. She bore the remains of all that was mortal of six hundred soldiers who had died in battle, or from wounds and disease, in Cuba and Puerto Rico. These men were "common soldiers." The country had tenderly cared for them, that they might be laid beside their kindred dust, or be given in a national cemetery a soldiers' burial. The nation thus honors the devotion of its sons, and makes their memory sacred.

ENDURING MONUMENTS. (550)

Matt. 26: 13; Josh. 4: 5-7.

"Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26: 13. Disciples murmur, Judas condemns, but millions throughout the ages remember and reverence and take heart from her beautiful act.

"For centuries the Parthenon stood on the Acropolis, giving its silent, eloquent testimony to the genius of Phidias and Pericles; but the sculptured marble has yielded to the destroyer's hand, and the ancient site is now scarcely discernible.

"The twelve memorial stones carried from the Jordan and piled up by Joshua at Gilgal, after years of mute testimony to the victorious passage, yielded to the erosive forces of nature, and sank out of sight forever."

Monuments may crumble, the stars may fall, the earth may remove, the heavens may depart as a scroll when it is rolled together, but the memory of a good deed shall never fade, "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6: 10.—Abbie C. Morrow.

CIVIC PATRIOTISM. (551)

1 Kings 8: 25.

On Decoration Day the veterans of Stockbridge, Mass., listened to an address from General Morris Schaff, on "The Soldier and the Gentleman," in which he told them that they could not have the gentleman without the spirit of the soldier. "No man," said he, "can claim to be a gentleman who has not courage and patriotism. The final test of a gentleman is courage; the imperative duty

and the essential trait of one is love of one's country. To steal off and take no interest in the town in which you live, to give no thought to its municipal offices, to its schools, its roads, its churches and social life, is proof that you do not recognize all the obligations, and therefore do not claim the virtues, of a gentleman.

"The gentleman is a local as well as a national patriot. To show no interest in affairs of state or town is the tramp's idea, and is as vulgar in the rich as in the poor."

WHEN WE ARE GONE. (552)

Matt. 26: 13.

Those who have visited Florence will remember that the Palazzo Vecchio—her ancient municipal palace—faces a square and loggia filled with treasures of Tuscan art. The foremost of Italian sculptors have contended for a place upon that world-famous portico.

In the gray wall of the Palazzo Vecchio, however, is a flat stone on which the stranger looks with more than common interest. Cut on it with a few bold lines is the profile of a woman's face, proud and beautiful. Tradition states that on a great fete day, Michelangelo, standing here, saw for the first time the noble lady to whom he gave the love and service of his life, and that his hand cut on the stone the outline of her face.

Michelangelo and the beautiful princess have been dust for centuries, the stones of the wall are only stones, but this block, touched by genius and pure love, is immortal.

Opposite the great cathedral of the same city is another stone set into the wall. For six hundred years Florentines have looked on it with reverence. It is the Sasso di Dante, a rough block of limestone on which the great poet was wont to rest.

How many of us keep hidden away a worthless old book, or a torn glove, because eyes that were full of love for us once read the faded pages, and the old glove long ago covered the kindest hand to us in all the world!

Is there love and kindness enough in our hearts to make anything sacred to anybody when we are gone?—Youths' Companion.

A NAMELESS GRAVE. (553)

John 10: 14.

"A soldier of the Union mustered out,"
Is the inscription on an unknown grave
At Newport News, beside the salt-sea wave,
Nameless and dateless; sentinel or scout
Shot down in skirmish, or disastrous rout
Of battle, when the loud artillery drave
Its iron wedges through the ranks of brave
And doomed battalions, storming the redoubt.
Thou unknown hero sleeping by the sea
In thy forgotten grave, with secret shame
I feel my pulses beat, my forehead burn,
When I remember thou hast given for me
All that thou hadst, thy life, thy very name,
And I can give thee nothing in return.

—Henry W. Longfellow.

DECORATION DAY. (554)

John 12: 26.

But, ah, the graves which no man names or knows;
Uncounted graves, which never can be found;
Graves of the precious "missing," where no sound
Of tender weeping will be heard, where goes
No loving step of kindred—Oh, how flows
And yearns our thought to them!

But nature knows her wilderness;
There are no "missing" in her numbered ways;
In her glad heart is no forgetfulness;
Each grave she keeps she will adorn, caress.
We can not lay such wreaths as summer lays,
And all her days are Decoration Days!

—Helen Hunt Jackson.

FROM GORDON'S REMINISCENCES OF THE CIVIL WAR.

By Rev. Wm. H. Fulton, Chicago.

RECKLESSNESS AND DUTY. (555)

Acts 22: 25; Acts 16: 37.

General Lee, riding everywhere, watching everything, encouraging his brave men by his calm and cheerful bearing, was often exposed to great danger. Once as he sat on his horse near Farmville during a sharp engagement watching the effect of the fire from the Confederate batteries, a staff officer rode up to him with a message. The General noticed that this officer had exposed himself unnecessarily in approaching him, and he reprimanded the young soldier for not riding on the side of the hill where he would be protected from the enemy's fire. The young officer replied that he would be ashamed to seek protection while the commanding officer so exposed himself. General Lee sharply replied: "It is my duty to be here. Go back the way I told you." The post of danger is to be occupied at the behest of duty not recklessness.

THE GENTLENESS OF STRENGTH.

Prov. 12: 10. (556)

During the last stand at Richmond and Petersburg, General Lee was standing near one of his batteries, when the men crowded around him evidencing their admiration and affection. The group grew so large as to attract the enemy's attention and drew a heavy fire; whereupon the general said to the privates around him: "Men, you had better go back to your places. They are firing at this point and you are exposing yourselves

to unnecessary danger." He remained there himself for some minutes, and, then as he walked quietly away, he picked up a small object and placed it on the limb of a tree. It was afterwards ascertained that it was an unfledged bird that had fallen from its nest. Strength, courage, heroism, go hand in hand with gentleness and sympathy.

IN THE FACE OF DEATH. (557)

Psa. 23: 4.

With the "appalling revelry" of the last futile onsets at Cold Harbor still ringing in their ears, with the unburied bodies of their dead comrades lying in full view on the blood stained stretch of wooded swamp and plain, the self-immolating Union soldiers were quietly and calmly preparing for the next charge and sacrifice. They were quietly sewing to their jackets strips of cloth marked with their names in order that their dead bodies might be identified the next day amidst the prospective debris of the coming storm.

OBEDIENT UNTO DEATH. (558)

Phil. 2: 8.

Gen. Alger, of the Union army, tells that in the winter of '62 it was his duty one night as officer in charge to visit the different picket posts. It was an intensely cold night and on one of his rounds, a few hours before daylight, he approached a post where a solitary picket stood on guard. As he neared the post he was greatly surprised to find that the soldier did not halt him and force him to give the countersign. He could plainly see the soldier standing on his post, leaning against a tree, and was indignant because he supposed he had found one of his men asleep on duty, when to remain awake and watchful was essential to the army's safety. Walking up to his man he took him by the arm to arouse him from sleep and place him under immediate arrest. He was horrified to find that the sentinel was dead. Frozen, literally frozen was this faithful picket, but still standing at the post of duty where his commander had placed him, his form erect and rigid—dead on his post!

CLASS-DAY AND GRADUATION SERMON AND ADDRESSES.

WHAT A LITTLE THING FIXES DESTINY. (559)

Matt. 10: 42.

In the earliest days of cotton spinning, the small fibers would stick to the bobbins, and make it necessary to stop and clear the machinery. Although this loss of time reduced the earnings of the operatives, the father of Robert Peel noticed that one of his spinners always drew full pay, as his machine never stopped. "How is this, Dick," asked Mr. Peel one day; "the on-looker tells me your bobbins are always clean?" "Ay, that they be," replied Dick Ferguson. "How do you manage it, Dick?" "Why, you see, Meester Peel," said the workman, "it is sort o' secret! If I tow'd ye, yo'd be as wise as I am." "That's so," said Mr. Peel, smiling; "but I'd give you something to know. Could you make all the looms work as smoothly as yours?" "Ivery one of 'em, meester," replied Dick. "Well, what will I give you for your secret?" asked Mr. Peel, and Dick replied, "Gi' me a quart of ale every day as I'm in the mills, and I'll tell thee all about it." "Agreed," said Mr. Peel, and Dick whispered very cautiously in his ear, "Chalk your bobbins!" That was the whole secret, and Mr. Peel soon shot ahead of his competitors, for he made machines that would chalk their own bobbins. Dick was handsomely rewarded with money instead of beer. His little idea had saved the world millions of dollars.

Trifles light as air often suggest to the thinking mind ideas which have revolutionized the world.

VALUE OF BOYS AND GIRLS. (560)

2 Tim. 2: 15.

The value of boys or girls to the world depends very much upon their availing themselves of opportunities to advance the interests of their fellows. This may be illustrated by a bar of iron. Some one has estimated the value of a bar of iron as follows: "In its crude state it is worth five dollars; worked into horseshoes it is worth ten dollars and fifty cents; made into needles, it is worth three hundred and fifty-five dollars; made into pen-knife blades, it is worth three thousand, two hundred and eighty-five dollars; made into balance springs of watches, it is worth two hundred and fifty thousand dollars."

WEALTH IS NOT HAPPINESS. (561)

Eccl. 5: 11; Eccl. 4: 8.

A young man conversing on one occasion with a certain millionaire, a Mr. Ridgway, of Philadelphia, remarked to him:

"You are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!"

"Well, what of that?" replied Mr. Ridgway. "All I get out of it are my victuals and clothes, and I can't eat more than one man's allowance or wear more than one suit at a time. Pray, can't you do as much?"

"Ah! but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"

"What better off am I for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it, or wear it; I can only use it to buy other houses for other people to live in; they are beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses; in fact, whatever you may desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. All my wealth cannot buy back my youth, cannot procure me power to keep off the hour of death; and then, what will avail when, in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

"GIVE ATTENDANCE TO READING."

1 Timothy 4: 13. (562)

Almost nine centuries ago a lonely monk, known afterward as the Archbishop of Poictiers, wrote down in a monastery the following words which have lost none of their eloquence or truth through lapse of time. Could there be a more exquisite tribute to the fellowship of books?

Our house is empty, save only myself and the rats and mice, who nibble in solitary hunger. There is no voice in the hall, no tread on the stairs. The clock has stopped . . . the pump creaks no more. But I sit here with no company but books, dipping into dainty honeycombs of literature. All minds in the world's history find their focus in a library. This is the pinnacle of the temple from which we may see all the kingdoms of the world and the glory of them. I keep Egypt and the Holy Land in the closet next the window. On the side of them are Athens and the Empire of Rome. Never was such an army mustered as I have here. No general ever had such soldiers as I. No kingdom ever had half such illustrious subjects as mine, or half as well governed. I can put my haughtiest subjects up or down as it pleases me. . I call "Plato," and he answers "Here"—a noble and sturdy soldier. "Aristotle," "Here" —a host in himself. "Demosthenes," "Cicero," "Caesar," "Tacitus," "Pliny"—"Here," they answer, and they smile at me in their immortality of youth. Modest all, they never speak unless spoken to. Bountiful all, they never refuse to answer. And they are all at peace together. My architects are building night and day without sound of hammer; my painters designing, my poets singing, my philosophers discoursing, my historians and theologians weaving their tapestries, my generals marching about without noise or blood. I hold all Egypt in fee simple. I build not a city, but empires at a word. I can say as much of all the Orient as he who was sent to grass did of Babylon. . . All the world is around me, all that ever stirred human hearts or fired the imagination is harmlessly here. My library shelves are the avenues of time. Ages have wrought, generations grown, and all their blossoms are cast down here. It is the garden of immortal fruits, without dog or dragon.—W. D. C.

DO YOUR BEST. (563)

Luke 16: 10.

A gentleman once said to a physician: "I should think, doctor, that at night you would feel so worried over the work of the day, that you would not be able to sleep."

"My head hardly touches the pillow before I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career to do my best under all circumstances; and so doing I am not troubled with any misgivings." A good rule for us all to follow. Too many are disposed to say: "No matter how I do this work now; next time I'll do it better." The practice is as bad as the reasoning: "No matter how I learn this lesson in the primary class; when I get into a higher department then I'll study." As well might the mother in knitting stockings say: "No matter how the top is done; even if I do drop a stitch now and then, I'll do better when I get further along." What kind of stocking would that be? As well might the builder say: "I don't care how I make the foundation of this house; anything will do here; wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Dr. Samuel Johnson: "Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?" "I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion; and in every company to impart what I know in the most forcible language I can put it."

A LEGACY OF PRETENCE. (564)

Prov. 14: 8.

Just one hundred years ago the Manhattan Company of New York City was incorporated by Aaron Burr. Its ostensible purpose was to supply the city with water. Its real purpose was to open a bank. The reason for the concealment was because there was a popular prejudice against banks.

A tank was built, hollow logs laid for pipes, and water was distributed until 1840. In order to keep its charter, this great banking company, which still exists, is today obliged to pump water from its ancient tank. A pitcherful is always in evidence at its annual meetings, and a committee solemnly reports that no applications for water have been refused.

The story has its humorous side, but it illustrates the legacy of pretence and useless effort which roundabout methods always entail. Aaron Burr's mode of seeking one object under cover of another has many followers, but in politics or society or in individual relations it can never be commended and seldom excused.—Youth's Companion.

UNCONSCIOUS INFLUENCE. (565)

Prov. 4: 18.

A housekeeper, after several complaints to her grocer because unsound fruit had been sent her, was one day offered a basket of peaches and a basket of gem melons, accompanied with this assurance:

"You will not find a single damaged peach or melon in either of these packages. If you

do I will gladly refund the money you pay for them."

She found every peach and melon perfect. The housekeeper reported this on her next visit to the dealer's store, and asked why he was so positive in warranting his goods. "Why, because I have found that the farmer who furnished those baskets never sends dishonest packages to market."

The farmer's number, among the commission dealer's consignments, was "135." After that the lady always bought number 135, and the contents of the baskets never failed in measure, condition or in quality.

Admiration for the conscientious farmer grew upon the housekeeper, and literally made her more conscientious herself. She felt ashamed whenever she was tempted to slight or "scamp" her work. Number 135 seemed to be looking at her.

One particular that deepened this impression was the non-appearance in market on Mondays of any baskets bearing the favorite mark. Farmer 135 would not pack fruit on Sunday, the dealer said. The housekeeper felt her face flush when that was said. She had never been so scrupulous. His rectitude represented to her the presence of the sinless Teacher.

The above instance is but one among thousands of the power of involuntary influence. A good man's life is one of the moral tonics of society. His silent example is in itself a blessing to the world.—Universalist Leader.

"IN YOUR OWN HANDWRITING."

Prov. 10:4; Prov. 22:29. (566)

While glancing over a list of "want advertisements" in a city paper the other morning, we were struck by the frequent occurrence of this phrase: "Apply in your own handwriting." We have been reminded often enough that Dean Stanley and Horace Greeley and many other distinguished men could hardly read their own handwriting after the ink was dry, but nevertheless we were impressed by the fact that the twentieth century boy who writes a neat, legible hand, without scrawling, blotting, or adorning his capitals with too many flourishes, has an advantage over others.

Shakespeare spelled his own name in several different ways, they tell us; but the business men who are advertising for help always choose those young folks whose spelling has no eccentricities. A neat signature may give you your first start toward success in life. A mis-spelled word may stand between you and your chance.

Another thought came to us in connection with that simple little direction in the advertising column, "Apply in your own handwriting." Many a boy is confident of getting on in the world because his father is a man who has won esteem and a place of influence. But except in rare instances the world takes us for what we are, and not for what our father has done.

No business man advertising for help ever inserted this clause, "Apply in your father's handwriting." A father's uprightness and industry and earnestness cannot long be a help to a boy who is lazy and indifferent and ready to take advantage of his employer.

And the sooner every youth about to enter active life realizes that he must stand on his own merits, the better for all concerned.—Boys of Our Empire.

TRUST NO FUTURE. (568)

John 9:4; Prov. 27:1.

A girl with a camera started out for a long drive through the beautiful foot-hills of southern California. She meant to bring back a number of pictures as souvenirs of that day's trip, yet she was anxious to secure only the best views.

A picturesque adobe house, half buried by climbing vines, claimed her attention early in the day, but after a moment she relinquished her half-formed intention of photographing it. "I'm sure to find others just as pretty, and perhaps a great deal prettier," she said to herself. A little Mexican maid, quaintly dressed, stared at her from the roadside, but the owner of the camera turned away her eyes. "Children are sure to be plentiful," she thought. "I'll wait."

Through the day she passed by the scenes near at hand, in the hope that the next mile or two would bring "something a little better." The picturesque and the beautiful were on all sides, as she murmured, "Who knows what may be beyond the bend in the road!" Late in the afternoon she woke to the realization that the drive was nearly over, while she was carrying home no souvenirs of the trip. Hastily she set about repairing her mistake, but the sun was low and the pictures were a failure.

Thinking of this girl with a camera and all California's wealth of beauty around her, we think of other girls. Beauties and joys and opportunities surround them upon every side, but these are passed over for what may be "just beyond the bend of the road." By and by they may realize that life is over and the things they had meant to make their own are not within their keeping.

TRACTS ON GIVING.

We were requested to reprint from April Current Anecdotes the two items on The Wrong Idea and The Right Idea in supporting the church. This tract will increase your offerings and develop giving among those who think they cannot afford to give. Price 60c per 100, postpaid. F. M. Barton, Caxton Bldg., Cleveland, O.

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708-716 Caxton Bldg., Cleveland, O.

A LITTLE CLASSIC.

THOUGHTS FROM "THE GREAT COMPANION."

By LYMAN ABBOTT.

Published by the Outlook Co.

Psa. 16: 11. (569)

Not every good man has within himself the consciousness of the divine presence. Some men walk by the light without knowing the light by which they walk. To obey God it is not necessary to see God. A soldier on the battle-field may receive the orders of his commander-in-chief filtered down to him through half a dozen intermediary commanders, and obey those orders loyally, without ever seeing the one from whom they come. On the other hand he may see the one from whom they come and be disloyal to him, as Lee was disloyal to Washington at the battle of Monmouth.

Once, in the woods, I watched a moth emerge from the chrysalis. He struggled slowly out. When through the open door of his prison-house he had partially emerged, he was still bound round with silken cords, from which with difficulty he emancipated himself before he took wing and flew into the realm of his newly bestowed liberty. So, from the chrysalis of our animal state, the spirit emerges into the freedom of the sons of God. The door of man's prison-house is opened for him, but he must find the exit, disentangle himself from the cords which bind him, and use his own newly acquired wings himself.

We stop for a few moments at the bronze doors of the Baptistery in Florence to admire their art; then we pass through the door and go in. A door is not merely to be admired; it is an entrance way. Christ is the door by which we enter in unto God; he is the door by which God enters in unto us.

A few years ago I visited a shop in Greece where exquisite silks were being woven. The beauty of the silk and the skill of the loom-handlers did not impress me so much as the fact that all the power by which the three or four looms in the room were worked was supplied by two or three poor, bent-backed laboring women turning a crank all day long. Modern science harnesses the rapids above Niagara Falls to some turbine wheels, and so sets them revolving electric dynamos which tap the electric currents that encircle the world; the transformed power of the rapids is carried to Buffalo and lights the city. Modern science is able to do this because it has learned how to do its work with God; to take the powers with which he has stored the world; to learn of him; to use his yoke.

It is doubtful if Ezekiel would have seen God in the desert, if he had not first seen him in the Temple. Even Christ had his special hours set apart to devotion.

This is the value of public worship. We go to church not for the sermon, or the music, or the prayers; we go for the atmosphere.—Selected by S. A. W.

KING OF INDIA'S LIBRARY. (570)

Psa. 119: 18; Eccl. 12: 13, 14; Eccl. 5: 7; Deut. 10: 12, 13.

Dabshelim, King of India, had so numerous a library, that a hundred brachmans were scarcely sufficient to keep it in order, and it required a thousand dromedaries to transport it from one place to another. As he was not able to read all these books, he proposed to the brachmans to make extracts from them of the best and most useful of their contents. These learned personages went so heartily to work, that in less than twenty years they had compiled a little encyclopaedia of twelve thousand volumes, which thirty camels could carry with ease. They presented them to the king, but what was their amazement to hear him say that it was impossible for him to read thirty camel-loads of books. They therefore reduced their extracts to fifteen, afterwards to ten, then to four, then to two dromedaries, and at last there remained only enough to load a mule of ordinary size.

Unfortunately, Dabshelim, during this process of melting down his library, grew old, and saw no probability of living long enough to exhaust its quintessence to the last volume. "Illustrious Sultan," said his vizier, "though I have but a very imperfect knowledge of your royal library, yet I will undertake to deliver you a very brief and satisfactory abstract of it. You shall read it through in one minute, and yet you will find matter in it to reflect upon throughout the rest of your life." Having said this, Pilpay took a palm leaf, and wrote upon it with a golden style the four following paragraphs:

1. The greater part of the sciences comprises but one single word—Perhaps; and the whole history of mankind contains no more than three—they are born, suffer, die.

2. Love nothing but what is good, and do all that thou lovest to do; think nothing but what is true, and speak not all that thou thinkest.

3. O kings! tame your passions, govern yourselves, and it will be only child's play to govern the world.

4. O kings! O people! it can never be often enough repeated to you, what the half-witted venture to doubt, that there is no happiness without virtue, and no virtue without God.

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We have some copies of Science and Religion, by Calderwood, price $1.50, and a few more Favorite Texts of Famous People, an excellent gift book, price $1.50, and with these two we will place three books, which should be in every preacher's library, The Art of Illustration, by Spurgeon, price $1.00, and the Seed Basket, and the Tool Basket, both by J. Ellis, 60c each, making the total value of the bundle $5.20, and we will send them to you express prepaid for $3.00 cash, during the month of May. F. M. Barton, 306-312 Caxton Bldg., Cleveland, O.

PRAYER MEETING DEPARTMENT.

"STUDIES IN THE TEACHING OF JESUS AND HIS APOSTLES."

By E. I. Bosworth, D. D.

[From the book of the above title, copyrighted 1901, and reproduced here by permission of The International Committee of the Young Men's Christian Association. The book may be obtained from F. M. Barton, Publisher, Cleveland, O.]

JESUS' CONCEPTION OF THE DISCIPLE IN HIS RELATION TO HIS FELLOW DISCIPLES.

The Disciples Forgiving Each Other.

1. It may be said that the essence of forgiveness is approving love. Jesus strongly insisted that, in imitation of God, a man should love his enemies (Matt. 5: 43-48); but in the case of both God and man such love is necessarily a disapproving love. When the "enemy" has repented of, and put away his enmity, he is met with a hearty approving love which is forgiveness. The forgiveness is to be hearty like God's. See the last clause in Matt. 18: 35. God is said to fling our sins far out into the sea where none may dredge them up (Micah 7: 19). He does not "remember" our sins (Isa. 43: 25). He is not one who "forgives but does not forget." The old father, running, falling on his son's neck, and "kissing him much" (Luke 15: 20, margin), represents Jesus' conception of the heartiness of God's forgiveness.

2. Note the two motives for forgiving a fellow disciple to which Jesus appealed in Matt. 18: 32-35.

Jesus' teaching is that the failure to forgive involves the ruin of the unforgiving personality, and that, not because of an arbitrary act of God, but in the nature of the case. See another statement of the consequence of refusing to forgive, Matt. 6: 14, 15. The reason for this is evident. To forgive is to feel approving love and, in the nature of the case, God cannot feel approving love of a man who has an unforgiving spirit. Furthermore, the essence of the original offense was an unloving spirit. If now the offended party refuses to feel approving love for the penitent offender, he is guilty of the same unloving spirit that constituted the original offence.

Note in the first clause of Mark 11: 25 another statement of the consequence of refusing to forgive. Imagine a man lifting one hand in prayer to God the Father of love, calling upon him for mercy, while his other hand tightens its unmerciful grip on his brother's throat (Matt. 18: 28). There is no such thing as a heart that is loving on its heavenly side, and at the same time hating on its earthly side.

It is impossible for the unforgiving man to present the gospel to anyone, for the essence of the gospel is that a penitent man will be forgiven, and his conduct gives the lie to his message.

He cannot have any vital connection with the church. The church is called the body of Christ. It is in a sense an incarnation of God. It must, therefore, most of all, be incarnation of God's forgiving spirit. God's advertisement to the world is this: "Here in my church is a body of men and women who can be relied upon to forgive those who sin against them."

The man who will not forgive, therefore, is fundamentally and ruinously out of agreement with God. God has forgiven the penitent offender, and he has not. He is like the elder brother, fundamentally out of agreement with his father. Read once more Luke 15: 26-32. The Father and all heaven rejoice over the offender's penitence (Luke 15: 7), but the unforgiving man does not. Ultimately it will have to be said of him in his relation to heaven, as was said of the elder brother in the parable, "He was angry and would not go in" (Luke 15: 28).

3. Peter thought of forgiveness as confined to a limited number of specific acts. Jesus thought of it as a habit of life. See the evidence of this in Matt. 18: 21, 22.

The unforgiving man is also in danger of forming the unforgiving habit. A "root of bitterness" (Heb. 12: 15) may fasten itself eternally into his heart, and habitually sap his soul's strength. It is a good thing for a man to ask himself whether he would like to be forever of the disposition that is his now. It is only when the bitterness has been put away that his heart becomes productive of the peaceable fruits of righteousness; his dumb lips speak again in prayer; his feet go on glad errands of evangelism; and he stands with the Father sharing the Father's "welcome home" for every penitent brother.

The Disciples Serving Each Other.

1. It has become evident that the idea of a brotherhood of disciples was fundamental in the thought of Jesus. One further phase of the mutual relation of disciples remains to be examined. It is stated in Matt. 20: 26, 27. Read carefully the entire context, vv. 20-28.

2. Exactly what did Jesus mean by this language? To what extent is it feasible to be "the bond servant" of one's fellow disciples? To do things for a person that he can and ought to do for himself is certainly no real kindness to him.

We may regard Jesus as describing here the spirit he desires to see in the disciple. Can you describe the spirit any more specifically, and can you state any principle that may safely be followed in the effort to give expression to this spirit? Is there anything in the example of Jesus (Matt. 20: 28) to help you at this point?

3. On one occasion Jesus gave an illustration of his injunction that must have profoundly impressed the disciples. Read John 13: 1-11.

Jesus' conception of "Christian service" was more fundamental and simple than that which is sometimes popularly designated by the expression. It is not necessary to serve on a committee or to do some piece of "Christian work" technically so-called. The disciple holds himself ready to do any one of the num-

berless services that may contribute to the welfare of others in the ordinary intercourse of daily life. They may sometimes be the very acts that would ordinarily be performed by a servant. He goes about all his work with the spirit of a servant. Service is to be distinguished from servility. The motive for the former is love; for the latter a desire for pay of some sort. Notice introductory words in John 13:1, and notice also that service of this sort is compatible with, or essentially suited to, great dignity of position. Read the wonderful prelude in vv. 3, 4. Consider in what respects it makes one "great" (Matt. 20:26) to serve.

4. Perhaps one puts the test to himself as a disciple by inquiring whether he increasingly enjoys doing a favor for anyone who needs it.

"That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."

—Wordsworth, Lines written near Tintern Abbey.

The Disciple Rebuking his Fellow Disciple.

1. Since forgiveness is approving love, it follows that there can be no forgiveness without repentance. The duty of forgiving involves also the duty of doing what can be done to make forgiveness possible, that is doing what can be done to secure the offender's repentance. Jesus specifies one means that may be employed to induce this repentance. Read Luke 17:3. Notice the impressive words with which Jesus prefaces this statement. They constitute a danger signal, indicating that here is a perilous point in human life.

Experience shows that many comparatively slight discourtesies and expressions of ill-will are only transient, and will disappear if ignored and met with a steady good-nature. The direction of Jesus seems intended for more serious situations. In these more serious cases the offender must not be left "severely alone," nor his offence good-naturedly overlooked, but he must be made sensible of his offence. This must be accomplished in such a way as will tend to make him sorry for his offence. To accomplish this requires grace and tact of a high order. The motive for the rebuke is not to vindicate the offended or to humilitate the offender, but simply to make the offender feel sorry for what he has done. It is not my grievance but his danger that is to be my final concern.

2. With this view of the case, read Matt. 18:15-17. Note that the direction is to go alone. What is the reason for this direction? Why take two or three others if the first interview fails? Note in the last clause of v. 15 how effectively the actuating motive and spirit of the visit are stated. He is not to look back upon the interview as one in which he was sternly called to account. It is to be among the tender and pleasant memories of his life.

As a last resort the influence of the whole brotherhood is to be brought to bear upon him, and if he does not yield to this, there is nothing to do but to leave him in his sins. In view of Jesus' treatment of Gentiles and publicans what does the last clause of v. 17 seem to indicate?

The Praying of Jesus.

1. It has been seen that the animus of Jesus' life was to share what he had with his disciples, to bring the disciples as far as possible to share his own experience. It is necessary, therefore, in preparation for the consideration of this new theme, to see what prayer meant to Jesus personally.

2. Notice briefly today the circumstances under which Jesus is represented to have prayed. Luke mentions at least six instances of Jesus' prayers not found in other Gospels. One of them is 3:21. In view of Jesus' situation here, what do you suppose him to have been praying about?

See Mark 1:35. Picture the scene in imagination. What was probably the substance of his prayer here? Consider his experience on the evening before (vv. 32-34), and the work upon which he was about to enter (vv. 38, 39).

Read Luke 5:16 and its preceding context, vv. 12-15. The Greek verbs in vv. 15, 16 may be regarded grammatically as describing something that occurred repeatedly.

Read Luke 6:12, and note in its context vv. 13-19. Of what special importance was the step to be taken next day? What do you suppose to have been the substance of this prayer, hour after hour during the night time? Was he making up his mind whom to choose? Was he looking into the future careers of those whom he would choose? Were the crowds at the foot of the hill (vv. 17-19) in his thought? Look at the preceding context, vv. 6-11.

ADDITIONAL PRAYER MEETING TOPICS.

From the Congregational Hand Book, by permission of the publishers, The Pilgrim Press, Boston.

Jesus' Teaching as to Prayer. Luke 11:1-13. The utterance of children. In faith. With perseverance. For intercession. Forgiveness conditioned on forgiving.

Daily Use of the Bible. Deut. 30:8-20; Luke 8:4-15. How does God speak to us through the Bible?" Are we reading it regularly? prayerfully? thoughtfully? What parts of it do we find most helpful?

Prayer-meetings: Ancient and Modern. Luke 24:33-49; John 20:19-29; Acts 2:1-4; 12:1-17. After the resurrection. The absent member. The coming of the Holy Spirit. Praying for the brethren. The modern office of the prayer-meeting. What does it mean to you?

The Influence of Reading. Deut. 11:18-25; 2 Tim. 3:14-17; Phil. 4:8, 9. Christian use of books for devotion, knowledge, recreation. How shall we distinguish good books and papers from bad? What modern writer has helped you most?

The Best Use of Sunday. Neh. 8:9-12; Matt. 12:1-8; John 5:9-18. Rest in cessation of work. Change of work. Worship and service. Christian hospitality vs. self-indulgence. What is the ideal Sunday, and how far do you attain it?

QUOTABLE POETRY.

BETHLEHEM TOWN.

Luke 2: 15.

As I was going to Bethlehem-town,
Upon the earth I cast me down
All underneath a little tree
That whispered in this wise to me:
"Oh, I shall stand on Calvary
And bear what burthen saveth thee."

As up I fared to Bethlehem-town,
I met a shepherd coming down,
And thus he quoth: "A wondrous sight
Hath spread before mine eyes this night—
An angel host most fair to see
That sung full sweetly of a tree
That shall uplift on Calvary
What burthen saveth you and me!"

And as I gat to Bethlehem-town,
Lo! wise men came that bore a crown—
"Is there," cried I, "in Bethlehem
A King shall wear this diadem?"
"Good sooth," they quoth, "and it is He
That shall be lifted on the tree
And freely shed on Calvary
What blood redeemeth us and thee!"

Unto a child in Bethlehem-town
The wise men came and brought the crown;
And while the infant smiling slept,
Upon their knees they fell and wept;
But, with her babe upon her knee,
Naught recked that mother of the tree
That should uplift on Calvary
What burthen saveth all and me.

Again I walk in Bethlehem-town
And think on Him that wears the crown—
I may not kiss His feet again,
Nor worship Him as I did then;
My King hath died upon the tree
And hath out-poured on Calvary
What blood redeemeth you and me!

—Eugene Field.

THE LORD'S APPOINTMENT.

I say it over and over, and yet again today,
It rests my heart as surely as it did yesterday,
It is the Lord's appointment;
Whatever my work may be
I am sure in my heart of hearts
He has offered it to me.

I must say it over and over, and again today,
For my work is different from that of yesterday,
It is the Lord's appointment;
It quiets my restless will
Like the voice of tender mother,
And my heart and will are still.

I will say it over and over, this and every day,
Whatsoever the Master orders, come what may,
It is the Lord's appointment;
For only His love can see
What is wisest, best, and right,
What is truly good for me.—Selected.

THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears the hammers out you know."

And so I thought the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of Paine, Voltaire was heard,
The anvil is unworn—the hammers gone.

LIVE IN THE SUNSHINE.

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illume.

Live in the brightness, and take this to heart,
The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,
Have a good morrow for all whom you meet.

Live as a victor, and triumphing go
Through this queer world, beating down every foe.

Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through.

—Margaret E. Sangster, in Everywhere.

OUR MASTER.

Who hates, hates Thee, who loves, becomes
Therein to Thee allied.
All sweet accords of hearts and homes
In Thee are multiplied.

Deep strike thy roots, O heavenly vine,
Within our earthly sod,
Most human and yet most Divine,
The flower of man and God.

O Love! O Life! Our faith and sight
Thy presence maketh one,
As through transfigured clouds of white
We trace the noonday sun.

—John G. Whittier.

TURNING A NEW LEAF.

"Now, what is that noise?" said the glad New Year;
"Now, what is that singular sound I hear,
As if all the paper in all the world
Were rattled and shaken, and twisted and twirled?"
"Oh, that," said the jolly old Earth, "is the noise
Of all my children, both girls and boys,
A turning over their leaves so new—
And all to do honor, New Year, to you."

HOMILETIC DEPARTMENT.

GIST OF RECENT SERMONS BY LEADING PREACHERS.

Prepared by G. B. F. Hallock, D. D., Author of "The Homiletic Year."

MEMORIAL DAY SERMON.

Text—"Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" —Judges 8: 2.

That was a gracious and beautiful reply which Gideon made to the captious, cold-blooded Ephraimites. It has been a great day for Israel. The trumpet, the pitcher and the lamp had in the hands of Gideon's "three hundred" led on to signal victory. Then when the battle had been won, and it only remained to gather up the spoil, the Ephraimites had been summoned to the fray. Such was the part these mountaineers had played; they had gathered the fruit another hand had shaken from the tree, enjoyed the trophies of another's conquest, come in on time to shout the victor's hymn.

But strange to say, yet true to human nature, these Ephraimites had nothing but criticism to offer. Ungrateful while others had more glory than had they, ungenerous though gorged with unearned meat, querulous because they had not been sooner called, they improved the first occasion after the battle din had ceased to load that immortal "three hundred" with abuses. I marvel that Gideon answered as he did. There are times when to hold one's tongue is harder than to lead a regiment. If ever there is a moment in which criticism is superlatively mean it is when men come in tired and faint with doing their full duty. Yet Gideon had a gracious word. He said the guerdon was not his as much as theirs. He had fought to let them win bloodless triumphs. His had been the vigil, the weariness and the pain; theirs were the comfort and the spoil. "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"

This then may be our Memorial Day meditation. That ancient picture is reproduced in the congregation before me. Here are representatives of our Gideon's band. Here are a few at least of that immortal company which went out against sedition in a blacker night than Gideon's three hundred ever knew. Here is a handful of that grandest of all grand armies, the army that marched back from southern meadows to turn its members into citizens again.

And here are we who are rich because they bravely dared; men, women, children who have entered into an inheritance of peace and plenty by others' agonies. Few of us have the remotest conception what it meant to stand unflinching at Manassas Junction or Malvern Hill. War is to most of us an item in the morning paper, a disturbance of our commercial plans, a sentimental horror. Our picture of war is printed in ink, not written in blood. We are for the most part Ephraimites; men who have come on the scene when the struggle was overpast, patriots who have followed the flag only in peaceable processions, citizens who owe all their national blessings they enjoy, by the grace of God, to the modern Abiezrites our veterans. It is the old picture of Ephraim and Abiezer reproduced.

I. But what impresses me first about this picture is that some of the modern Ephraimites are still engaged in the same ignoble business their prototypes pursued. We have never learned to be thoroughly generous to the men who won the day for us. I heard of a great civil parade which never came off because the militia refused to march behind the Grand Army. Every while some white-livered patriot asks when we shall hear the last of "these old tales of savage wars." We cannot afford to be jealous of the soldier's honors. There is something unique about his claim. Our flowers will never find a sweeter use than when they shed their fragrance above the soldiers' graves. Our warmest eulogies will but lamely voice their praise. Ours is an immortal debt; we can not overpay. Let it not be truthfully alleged against us that a Republic is proverbially ungrateful.

II. It is the peculiar glory of the heroes whose fame we celebrate that they fought not for themselves. Our Gideonites went forth for Israel's sake. The spoil they won for themselves was only a decimal of what they secured for us. They were strugglers for the future, battlers for a heritage for generations yet unborn. That makes their fame secure. War is not always "hell"; it may be heavenly in purpose. Indeed that makes the difference—purpose. The difference between the bandit's and the patriot's bullet is a difference of purpose. One kills for selfish booty; the other kills that it may make alive. There is nothing beautiful in the spectacle of two ruffians standing forth in an arena to pummel each other. But I have known a man to rush to the defence of a woman's honor or the safety of a child, and every blow he struck was pure as mother's prayers. Motive made the difference.

III. But the function of Memorial Day is always twofold. If it has flowers and orations for the dead, it has also exhortations for the living. The dearest tribute we can ever pay our heroes is paid when we reproduce and perpetuate their spirit. The gravest peril of our land—the peril of any land in its prosperity and peace—lies in the decay of heroic manhood. It is one of the saddest commentaries upon human nature that men can be lions in the hour of danger, and sheep and sycophants when the stress is past. Among the urgent needs of our vast commonwealth, I do not know of one more urgent than that of a rebaptism of the spirit of '76 and '61. Obedience, magnanimity, self-sacrifice—these stand for the endowment Memorial Day should bring to you and me.

1. Oh, for American men and women who would rather execute some holy commission than to have all the wealth and criminal ease of earth! A nation is strong in proportion as its sons have learned obedience.

Obedience to every law, obedience to the powers that make for righteousness, obedience to the purest ideals of civic life—this is what our Memorial Day should teach.

2. Magnanimity is another of the soldier's qualities we want to see repeated in our age. It is always hard to be true to conscience and not be, at the same time, ungenerous to others. That was a beautiful moment in our late Spanish war, when "Fighting Bob" Evans of the Iowa refused the sword of the captain of the "Viscaya." It was enough for him that the stars and stripes waved proudly that day. You remember also that when the fight was hottest at Santiago, and the flag had just been run down on the "Oquendo," Captain Philip checked the involuntary cheer that the boys were lifting, "Don't cheer, boys—can't you see they are dying over there." That is the knightliness for the twentieth century; strong for the right but tender toward the weak; dealing valiant blows yet reaching forth a brother's hand to steady the tottering; hearing every vehement call, yet hearing the cry of helplessness still further—the keenest weapon and the kindest heart.

3. One more strong truth ought this day to bring us: self-sacrifice. In Scotland there is a battlefield on which the natives and their Saxon foes met in terrible encounter. No monument marks the spot, but a singular little blue flower grows there and there alone. They call it the "flower of Culloden" because it sprung from soil in which the bodies of patriots were buried. The seeds were there of course, but needed the baptism of blood to make them grow. And now every blue flower on Culloden Field, as it bends its head to the summer breeze, is a tender memorial of the brave spirits who dyed that sod with their heart's blood.

Dear friends, the choicest flowers of human civilization are always Culloden flowers; they spring alone from soil that has been watered by sacrifice. Freedom is one such flower. Religious liberty is another. Christianity is another—it sprung from the blood-dewed ground at the foot of a Cross! Obedience, magnanimity, self-sacrifice—this is the trinity of patriotic graces Memorial Day must teach.—Rev. George Clark Peck, D. D.

Class Day or Baccalaureate Sermon.

THE DISOBEDIENCE OF INACTION.

Text—"He left nothing undone of all that the Lord commanded."—Josh. 11: 14.

That would be a pretty good epitaph if we only deserved it. Personally I could wish no higher eulogy than this simple, pregnant sentence, "He left nothing undone of all that the Lord commanded." No doubt Joshua did other things which the Lord did not command him—sins of commission for which pardon was needed; but the sterling quality of this man's life was that his sins of commission were not aggravated by sins of omission. Yet it is just here that most of us fail so badly, and, strangely enough, fail without much sense of regret or stirrings of repentance.

In this squirming scramble which we call life the chief concern of most people springs not from fear that they are doing too little, but from the belief that they are doing too much. "Do not overdo" is the abbreviated addition of the Ten Commandments in modern life, and from that innate perversity which all of us possess, immediately everybody proceeds to overdo to the limit. Overdoing is the social epidemic from which all classes suffer. Yet as a matter of fact this disease of overdoing is simply the result of unregulated life and unbalanced temperament. It springs not from doing too much, but from doing the wrong things too often. We overdo our pleasures, until, instead of being interludes in work, they become a pitiless tyranny. We overdo our social duties until our social life becomes fierce competition in which not the fittest, but the richest survive. We overdo our charities until our charitable institutions lap and overlap each other, and it is impossible to support them all. We overdo our gifts until Christmas and marriage day becomes a nightmare to the poor relations.

Suppose we make a mental inventory this morning of some of the things we omit to do of all that the Lord commands us. Let us analyze in a simple, practical fashion, our disobedience of inaction.

I. And first of all, let us write down in the tablets of conscience our omissions to the dead, the things we might have done to make life sweeter to those beyond our ken. That, of course, is to touch the very nerve center of remorse. The keenest remorse, I am pursuaded, comes not from contemplating the actual sins of our past, but from remembering the opportunities of love and sympathy we failed to render to our dead. After all, the real specter of human life, which nothing can lay, are the letters of sympathy we did not write, the visits of help we did not make, the words of cheer we did not speak. Ah, happy they of whom in remembering their dead it can be spoken that they "left nothing undone of all that the Lord commanded."

II. That leads me to mention another item in this inventory of our sins of inaction: The opportunities of service we are missing day by day to those who are still with us. It would be a pity if we were to realize our sins of inaction only when the opportunity to atone for them is forever past. It is an unfortunate tendency with many of us that we glorify our loved ones only when death has intervened. Too often in the home it is our worst side, not our best side, that is on exhibition. Yet there is surely nothing finer than chivalry in homespun. There is nothing more beautiful than the homage which a son pays to his mother, nothing sweeter than the devotion which a daughter renders to her father.

III. But there is a deeper aspect of these sins of omission. There is a disobedience of inaction toward our Heavenly Father as well as toward our earthly friends. Do

you remember on what kind of sins the last indictment before the judgment seat of Christ is to be based? Do you realize that what Christ is going to call you and me to account for then is not our sins of commission, but our sins of omission? It is not the big things we may have done, but the little things we did not do, that in Christ's thought will condemn us at the last. How does the indictment read? We shall not be taken unawares by it. Christ has served it upon us in ample time for us to remedy it if we choose: "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink," etc. The disobedience of inaction; the selfish torpidity of somnolent souls; the sluggish indifference of earth-blinded men; these are the things that arouse the wrath of the Lamb and bring down the judgment of heaven. It is a startling truth, but no less the truth. The mistakes of our life may be many, but it is not our mistakes but our neglects that at the last will shut us out from the kingdom of light. "How shall we escape if we neglect so great salvation?" You remember, too, how in the parable of the talents, Christ emphasizes the same striking thought. Why was the man with the one talent condemned and punished? Why was he cast into the outer darkness? Not because he misused his talent, but because he neglected to use it at all.

IV. What are some of the causes of these sins of omission? Why do we leave so many things undone in the commencement of life? Partly through sheer thoughtlessness, no doubt. Many a time we omit to speak the kindly word or neglect to do the loving service, not through want of heart but through want of thought. And yet it is just that very thoughtlessness that God calls us to account for.

But, after all, that is not the inmost reason for our sins of omission. To say that thoughtlessness is the animating cause is only to beg the question. The real source of our sins of neglect springs from the false emphasis we put on life. We emphasize the wrong things. We magnify the trifles, pour out our energy on things that perish with the using, and ignore the realities which alone count in the eternal scale. A man goes off to his business in the morning with a scowl, comes home late at night with a growl, makes his home a kind of dormitory, and then excuses himself by saying his business demands all his time. He has no leisure for home and family. These he neglects—and yet these are the things, and not the other, which ought to call forth his most constant care and deepest thought.

Here, then, we touch the spring of our sins of neglect. Under the pressure of wealth and pleasure we are putting the emphasis on the wrong things. Life is out of proportion. Character is ill balanced. Instead of looking at the things which are unseen and eternal we are looking only at the things which are seen and temporal. Doing that, we leave undone the duties which alone avail in the service of God. What is needed? What is the cure of this sin of inaction? The cure today is where Joshua found it four thousand years ago, in the whole-hearted surrender of the life to God. "Seek ye first the kingdom of God and his righteousness," put the emphasis in your daily life on his service and glory, and then living for him all these other things shall be added unto you. The days are slipping by. Life's opportunities are sifting through our fingers like running sand. The deeds of kindness, the words of love, the service of Christ, the opportunities of helping others will not always be within our reach. Omit them not. Leave nothing undone of all that the Lord commands, and remember that "inasmuch as we do it unto one of the least of these, his brethren, we do it unto him."—Rev. Donald Sage Mackay, D. D.

THE QUIET HOUR.

Text—"After he had sent the multitude away he went up into the mountain apart to pray; and when even was come he was there alone."—Matt. 14:23.

There is a law of our life in accordance with which a man spends a part of each twenty-four hours in work and after that he yields to repose. It is first work and then rest. The higher the recognition of this law the finer becomes the quality of manhood. The better the man, the better the products of the man.

While a man works he gives out, he expends. When he rests he stores. It is folly to suppose that a man can draw carelessly against his bank account and never make a deposit. It is equally a folly to imagine that a man can work on and on without the reinforcement, refreshment that alone comes with repose. The great thing in every department of life is to recognize this law and to get the right proportion between work and rest. The wise man studies this law, knowing that it is of God; that obedience thereto means fulness, richness of life, and that disobedience means deterioration and last of all ends in death.

I. In every man there is lodged a threefold life—the physical, the spiritual, the mental—the life of the body, of the soul, of the mind. This law of activity and then repose applies equally to all three domains. A man may respect the law so far as it applies to his body alone. Then in his unfolding he is merely an animal. He is soulless and he is mindless. It is a vital part of our God-given intelligence that we recognize this law on all three sides of our life; that we get hold of and keep the proportion of life; that we do not cultivate one side of life at the expense or to the neglect of another.

II. The Master understood the law and he respected the same. For example, he ever preserved a sound body. It is nowhere recorded that he was ever sick. He must have been physically robust, or he could not have left behind him such a splendidly full life. Then, he was ever a deep student. From his youth he increased

in wisdom. He was learned in the literature and law of his church and nation and he was profoundly learned as a student of human nature. His teaching reflects his mind. Where is there another mind which could have given the world the Lord's Prayer and the Sermon on the Mount? There is not a student of the highest rank who does not bow before the mind of Jesus Christ. Of the spiritual side of his life who shall presume to speak and do it justice? He lived ever with God and in God. God was his life and light. His was a perfectly proportioned, well rounded life. It has become the universal pattern, which finds its grateful imitators in every age and every clime. But that life recognized and followed a great, a profound principle or law.

The Master had just ended, finished an intensely interesting day. He had been surrounded by a great throng and he had healed their sick; then, lest the people should faint on their homeward way, he first fed them—a company of about five thousand men, besides women and children. It is easy to understand what the exhaustion of such a day must mean for any man, especially when it is known that he puts his whole heart and soul into his work. The Master had dismissed the multitude and taken leave of his disciples. He had gone, alone, into a mountain solitude, there to commune with God, to place his wearied head on the bosom of God and to put his heart close by the heart of his Father. The evening had come and he was alone. Jesus Christ must have understood that his life and ministry were to last only a few years, and he did realize how much was to be crowded into that brief space of time. Yet he made and he took time to go apart, to be alone, to drink in the solitude of nature. In solitude, in mental repose, he found the restoration of all his powers. He understood and grasped the fact that unless a man lives in closest touch with God he is not, he cannot be, a divine man, he cannot attain the purpose of his life.

III. What a strange message this to our busy, bustling age! We are apt to think that our rank or place in life is settled by the intensity and ceaselessness of our activity. We sap the foundation of our physical life, we stunt our minds and our spiritual being lacks richness of blood. It is impossible for us to attain the full measure of the life for which we are intended, and we fail to grasp "the prize of the high calling of God in Jesus Christ." Would you attain a well rounded, useful, happy life? Then note well the lesson of the Master. Daily send your multitudes away, if only for a few minutes, then go apart for silent communion with God; when even comes, let it always find you alone with your Father, who watches over you through the hours of the night.—Rev. Henry Mottett, D. D.

ARBOR DAY SERMON.

GOD'S FIRST TEMPLES.

Text—"Rest yourselves under the tree."—Gen. 18: 4.

Noble forest trees have always been held in veneration by men. So much so that in the ages of idolatry they were objects of worship. Such is the mystery and manifold meaning of the life of a tree that it was easy to imagine an occult sympathy between it and human wants. The Druids had their sacred oaks, which nourished the mystic mistletoe, that strange parasite plant in which they imagined the soul of a tree resided. The Norse sages tell of the ash, Ygdrasil, whose roots and branches fill all space, whose fruit is shining stars, upon whose leaves are written all history and fate, and at whose base sit the weird Norns, representing the past, present, and future.

We still preserve in our Christmas tree a survival of the worship of the fir tree, whose dark green foliage defied the northern winter and so made it a type of the triumph of life and light. The Athenians regarded the olive as the gift of Athene, the gift of peace. Mohammedans recognize three plants as carried by Adam on his exile from Eden—the myrtle for its sweetness of scent, the wheat grain for its nourishment, and the date palm for its fruit. From that one date-stone have come all the palms that cover the world. And the Acacia became sacred to the Hebrews, as the shrub which Moses saw aflame in the back part of the desert, and one name for the God of Israel was, "He who dwells in the bush." We who live in a wooded country can hardly appreciate the passion for trees felt by these children of the desert, but we are likely to learn their worth soon enough if the present rate of forest destruction continues much longer.

I. Trees reveal and illustrate the divine wisdom. Thoreau says that "the Maker of all only patented a leaf." It was the poet Goethe who first showed that the leaf is the one pattern after which the whole plant is built up, is the whole tree in miniature. Dr. George Eliot says that some have even seen in it the type which directed the fashioning of the scales of fishes and the feathers of birds. God reveals the mighty whole in every unit, and so is the whole character of a man disclosed in each little act. The arrangement of leaf buds reveals design, each plant choosing as the measure of distance between its leaf-buds one of this series of continued fractions, 1/2, 1/3, 2/5, 3/8, etc. God geometrizes. He lays his beams in music, and all his works obey the laws of number and rythm. This leaf has become man's pattern as well. Nine-tenths of all the decorative lines he uses in art are derived from the leaf. Architecture takes its forms from the tree; the palm tree and lotus appear again and again in the graceful minarets of the Moor, and the pine forest shapes the Gothic cathedral.

II. Trees illustrate some laws of the spiritual life. The source of their life is from above. Though rooted in the earth, their chief source of life is the sun. It is sunlight which unites the juices of earth with the carbon of air, and so builds up the beauty and strength of the forest. Even so must all the earthly elements of our lives be energized by the divine.

III. Trees seek after life; their roots work towards the moisture of streams and springs, and their leaves toward the air and sunshine. So must the soul that would live seek the light. The tree-rings shown by a transverse section of the trunk show the variations in the growth of different years, and the soul likewise tells the story of its nourishment and culture. Of the righteous the first Psalm says, "He shall be like a tree planted by the rivers of water."

IV. Trees teach the peril of death. The palm tree dies when its terminal bud is cut away. A single worm may girdle a tree. And there are perversions of life not less terrible than death. A thorn is an abortive branch, one that has refused to bear leaves, flowers, or fruit. Knots and gnarls are made by the checking of sap flow. All unused life becomes a danger. As Mazzini says, "Good thoughts not realized in action become an actual sin."

V. Trees teach lessons of the divine goodness. Many are their uses. The palm is food, drink, clothing, and lodging to the oriental. The Hindus ascribe to it three hundred and sixty uses. This is more or less true of all trees. Their leaves are our shadow of rest, their blossoms the delight of our senses, their fruit the food of our hunger, and their trunks the material of our building.

The leaf is a mystic wall that divides between man and death. It is the greater purifier of the atmosphere, consuming the poisonous carbonic acid and releasing life-giving oxygen. Distant forests distilled the air we now breathe. All animal life rests upon vegetation. Out of this mantle of greenery flung round all the earth all life springs.

VI. Trees express the hospitality of nature. What a hostelry is an ancient tree! In it the birds build their nests, the bees find a hive, the insects burrow and feed, the bear finds a home, and the traveler a shelter. So may our lives ever be the refuge of lesser, weaker life.

VII. Trees teach a lesson of variety. Each has its character, expressed in the difference of outline as flung against the sky. Each speaks its own message and preaches its own sermon. The oak cries out, "Be strong;" the olive whispers from its silver leaves, "Peace;" the cedars and pines say, "Live forever;" while the palm tree shouts out, "Victory!" How different the palm and the pine, the glories of the north and the south. The pine can climb the mountain side and brave the eternal snows with its everlasting green, while the palm is the gladness of the desert, casting its cool shade across the burning sands. Even so varied is the experience and character of Christians, but all alike are manifestations of the one life which is of God.

Revealed history begins with the story of a garden where grew strange and mystic trees for man's warning and for his relief. It ends with the picture of another garden, where by a river's side grows the tree, bearing twelve manner of fruits, whose leaves are for the healing of the nations. When we hear the rustling of the leaves of these summer woods, may our spirits also feel the winds that stir the branches of the tree of life.

Beautiful and full of blessing is the tree, from the first "Our Father," murmured by the opening buds of spring, to the last "Amen" whispered by the falling leaves.—Rev. John Lemley, D. D.

THE IDEA OF CHRISTIAN LIVING.

Text—"Rejoice evermore. Pray without ceasing. In everything give thanks."—1 Thess. 5: 16, 17, 18.

We need not be surprised that Paul should have been considered as a visionary by spiritual men and women. His precepts are in many instances so far above the ordinary Christian living that they seem chimerical. Such a verdict would, I apprehend, be passed with instant readiness upon the passages which I have chosen for my text.

What shall we say, then, of these injunctions, "Rejoice evermore. Pray without ceasing. In everything give thanks"? I regard them as setting forth habitual temper possible to the Christian life as Paul understood it. He was not speaking without thought, without knowledge of the full significance of language, without really meaning what he said. He was speaking in the power of the Holy Spirit, whose mouthpiece he was. What, then, am I to make of these words? What sort of life do they suggest? I answer that it must be a life attuned to melody, a life attuned to worship, a life attuned to thanksgiving.

I. It must be a life attuned to melody—"Rejoice evermore." Paul did not mean that we were always to be jubilant, that we were to be always bounding with delight, that we were to be in a continuous glow of merriment and laughter and song. There is a time for all things. There is a time to be sad, a time to weep, a time to be agitated, a time to mourn. What he meant is that we are to have the secret peace of God ever hidden in our hearts, so that even while sorrowful we can be always rejoicing.

The great thing is to have the life attuned to melody. The soul is a musical instrument, and "to rejoice evermore" it must be strung to concert pitch; it must be set to the key of heaven's own harmony. There is no Christian grace more essential to advancement and efficiency than joy. A joyless Christian is of very little practical value to the cause he has espoused. In all the history of the ages Christian triumphs have followed in the wake of armies that have thrilled with the joy of sins forgiven and the enthusiasm of holy fellowship with the unseen. It is said that a few ancient Britons on one occasion routed a whole army of Saxon invaders by leaping out of their ambushed retreat, shouting "Hallelujah." I believe that all the great victories of the church have been Hallelujah victories. What we need today is a songful religion—a religion that has caught the ground tone of love from the vibrant tuning-fork of the

cross and that sings its way to victory. The apostle knew what he was talking about when he put in this injunction first in a sacred trinity of obligation, "Rejoice evermore."

II. It must be a life attuned to worship —"Pray without ceasing." Paul does not mean that we are always to be on our knees, always in an attitude of devotion, but that we are to be always in the spirit of it. We should have stated times for prayer, but it should not be a matter of times and seasons. It should be an habitual temper of the soul. The meaning is not that men should do nothing but pray, but that everything done should be enveloped in an atmosphere of devotion.

There can be no diversity of opinion amongst Christians as to the importance and utility of prayer. It is to the spiritual nature what the breath is to the body. Only when the Christian prays he lives.

We should never lose sight of the fact that the determinative quality in all true prayer is acquiescence in the divine will. There is a realm of spiritual living in which all thirst and hunger and pain and necessity are forgotten—in which "the fulness of him that filleth all in all" has set the soul at rest. That is what Paul meant when he said, "Pray without ceasing." Live in the spirit of prayer, live in fellowship with the unseen.

III. It must be a life attuned to thanksgiving—"In everything give thanks." This is perhaps the most difficult of the three to live up to. How shall we meet its requirements? There are times when it is easy enough, when the song is in the heart and the Paean on the lip without any effort of the will. There are periods in life when it would be difficult not to experience gratitude—when thanksgiving springs up involuntarily like water from a living fountain. But there are other seasons when the conditions are reversed and it is hard to trace the glory of the Eternal behind the veil of gloom. There are periods when sorrow crushes in upon our lives like an avalanche, blighting our fondest hopes and shivering our most cherished ideals. When the future has little to invite us to but dreariness and desolation. In the one instance thankfulness is natural and easy; in the other it is unnatural and difficult.

The apostolic injunction says, "In everything give thanks." Can I ever come up to it? Sure I am of this: that I must believe with unshaken confidence in my Heavenly Father's love first. I must believe that he knows all about me, that he cares for me, that he does not afflict willingly, that every moment and every trifle of my history are enfolded in his ceaseless providence, that there is a purpose of love in all my life which is working out in me and for me a destiny which shall be worthy of his infinite wisdom and unfathomable grace. The God of providence must be the very synonym for the purposeful love if you are "in everything to give thanks."

These passages set forth an ideal of Christian living which is sublime. There is not a shadow of gloom in it. There is not a suggestion of bondage in it. There is no limitation of privilege in it. There is no narrowing of personality in it. There is no blighting of bloom in it. It does not empty the cup of human felicities, but fills it. It does not curtail liberties, but expands them. It does not diminish the keys of melody, but multiplies them.

You are destined to be to yourselves, to the church and to the world a joy and a blessing just in the measure that you come up to this ideal—just in the measure that these precepts represent the habitual temper of your Christian living. "Rejoice evermore. Pray without ceasing. In everything give thanks."—Rev. B. D. Thomas, D. D.

THE KEYNOTE OF THE GOSPEL.

Text—"For the love of Christ constraineth us because we thus judge, that if one die for all then were all dead, and that he died for all," etc.—2 Cor. 5: 14, 15.

The great motive of the gospel is the love of Christ, by which I mean not our love to Christ, but Christ's love to us. Blink it as much as we may, the love of God is not indigenous in the soul of man. There is an awfulness in his holiness from which sinful human nature instinctively recoils. And there is a dreadfulness in his almightiness as it bears down upon us in his providence that stirs all the serpent's venom in us.

I. Now, Christ's purpose in coming to this sin cursed world was, first of all, by his atoning death not to soften God's hurt, but to open the sluiceways by which the pent-up love of God could flush all the channels of our lives, and secondly, to disabuse the minds of men of their hideous misconception of God's feeling toward them. He walked the earth with human feet, with hands full of blessing and eyes full of tears, comforting the sorrowful and saving the lost, and at last pouring out his soul unto death upon the cross, and by his life of beneficence and his vicarious death on Calvary proclaimed to every sin-blinded soul that "God so loved the world." And thus God shone into our hearts to give us the light of the knowledge of his glory in the face of Jesus Christ.

I have heard of an ill-starred wretch who had been separated from his wife and children and who had lost fortune and his reason besides, but whose wife across the seas had a heart that still throbbed for him with a deathless love, and she sent him a picture of herself and her little ones grouped about her, and when it was handed to the supposedly hopeless lunatic, he gazed at it steadily for a moment, then hugged it to his bosom, then passionately kissed it, and then eagerly cried: "My blessed wife! My blessed babies! Where are they? Bring me to them right away." And reason was again upon the throne, and the light of love now beamed in the eyes where a while ago there was the gleam of madness. Even so, beholding as in a mirror the glory of God, which is nothing other than the love of God as it

beams in the face of Jesus Christ, "we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Many motives appeal to lure one to enter upon a Christian life. Sometimes it is the fear of coming wrath as the Law sounds its stern alarm in his ears. Sometimes the hope of the betterment of earthly conditions as he listens to the pleasing assurance that godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come. And so he cries with one of old, "O satisfy us with Thy mercy that we may rejoice and be glad all our days." While others still who have been brought to realize that it is not all of life to live are attracted by the promise of palms of victory and crowns of glory, and an inheritance incorruptible, undefiled and that fadeth not away in a world of ineffable splendor lying beyond the bounds of time and sense.

II. These motives have their place and use, but they are utterly insufficient to lift a sin sodden soul out of the depths of the horrible pit into which sin has plunged us to the serene heights of real holiness and happiness. Such motives may lead men to make general profession of religion, but all of them combined could never make a Christian. Only the constraining love of Christ can do that. And I beg you to notice that the word "constrain" is a very large word. It means for one thing an effectual curb for all those infernal propensities that, like hell-hounds, are tugging at their leashes, eager to tear loose and make home. What leashes are strong enough to hold them? All sorts of fetters had been tried on the demoniac of Gadara, but he shook them off like flax touched with fire. Nothing could tame him till Jesus transfixed him with a look of love, and calmed him with a hand of power. Who of us has not known men that seemed devil-possessed, lost to every generous impulse, impervious to every appeal, steeped to the lips in loathsome sin, who were afterward lifted up to the dignity and stability of emancipated manhood, and who if asked the secret of the wondrous change, would rejoicingly answer, "The love of Christ constraineth me."

III. But that word constrain not only means an effectual curb, but a mighty spur as well. It is not enough for one to be brought up out of the horrible pit and the miry clay, and to have his feet set upon a rock; he must be set a-going. The Psalmist says: "He hath established my goings." The keynote of the Great Lord's mission is "Go." Jesus says, "I have chosen you and ordained you that ye should go." Go at once—go not only when the way leads through green pastures, but when deserts are to be crossed and mountains to be climbed, and lives to be saved, and when poverty, persecution, death itself are to be braved and borne. What can brace one for such a life, and for such a death? Let Paul the Apostle, who encountered all this, declare it, and his secret is: "The love of Christ constraineth us." We hear much talk of the need of a new revival—the new revival that is most to be craved is a revival of the old love. Not more scholastics in our pulpits, nor more advanced thinkers, but more men all aglow with the constraining love of Christ.

IV. And now in conclusion, and in a word, let me say that the great demonstration of the gospel is the reincarnation of Jesus Christ in the persons of his followers. We have plenty of apologetics—I hate the word in its sinister suggestiveness. We have tons upon tons of books in demonstration and defence of Christianity. But what the world wants and waits for is "living epistles known and read of all men."

The proof of Christianity is Christ. But Christ is gone. "The world seeth me no more," said Jesus to his disciples, "but ye see me, and because I live ye shall live also." Paul cries exultingly, "Nevertheless I live, and yet not I, but Christ liveth in me." Christ is then still incarnate, and still walks the earth in human form. And those in whom he lives are the witnesses for him. Never mind about apostolic succession; let those who will dispute about such trivialities. The supreme demand of the twentieth century is for a succession of men in whom the Christ life shines with so radiant a beauty as to compel the conviction of its divinity. We love him because he first loved us. His love—the true Promethean fire, enkindles ours, and when we give it vent and draught, and allow it to consume the sordid selfishness that debases and disgraces us, and the better nature rises Phoenix-like out of the ashes, and we move among men like ministering angels sent from heaven to cheer the world's sadness and brighten its gloom, then the poor preacher will have little need to rack his brain to frame argumentative demonstration of the truth of Christianity, but only triumphantly to point to the blameless beauty of the Christly characters that are all about him, and to cry, Behold what the gospel of the grace of God can do!—Rev. P. S. Henson, D. D.

FLOWERS.

Text—"I am the rose of Sharon, and the lily of the valleys."—Cant. 2: 1.

What an element of beauty and blessing in the world are flowers! How much we should lose if we were without them. It is very significant that the earliest representation of happiness and innocence for man should be connected with a garden. How often have these little things of beauty been made the means of pointing some lesson, or illustrating some truth; how often been the tokens or messengers of love, or the souvenirs of old memoirs, places, or friends.

I. The chief thought in connection with flowers is beauty. We want higher ideas than are often held as regards the beautiful. We often think of it as something trivial, evanescent, standing alone, a mere external thing. But true beauty is always closely allied to the good and the true. Look at a flower; the beauty of its form and color is

not something put upon it from outside that has no necessary connection with it; it is part of the essence and nature; remove it, and it ceases to be a flower to you.

We get this thought, too, as we look upon the beauty of a flower—a thought of work done, object accomplished, victory. How much has been gone through before this stage could be reached, and the flower appear—all previous stages; germination, growth, budding, etc., with all the manifold checks and hindrances that all life has to contend with.

And so in the Christian life we want to cultivate and love the beautiful. Not the false, but the true; not tinsel, but reality; not the lower, but the higher; not physical beauty, but spiritual—that which constitutes the highest and truest beauty for man—"the beauty of holiness" (Psalm 29:2); "the beauty of God" (Psalm 90:17).

This beauty is within the reach of all, whatever the bodily form, color, or expression.

And, like the flowers, this glorious possession cannot be suddenly put upon us, but it is the result of toil, and opposition, and struggle, and onward progress.

Is it asked, "How can I thus become beautiful?" There is One to whom the words forming the motto text above are often applied—"the chiefest among ten thousand and the altogether lovely." Take his yoke upon you and learn of him.

II. Note another lesson from flowers. Their beauty is not a useless, idle, purposeless thing. It exists with an ultimate object—fruit. No flower, no fruit. And the beauty of Christian character is not true beauty unless it bring forth the fruits of Christian life (see Gal. 5:22, 23).

III. Enemies that destroy and spoil the flowers. How annoying it is to find the beautiful buds, leaves, or petals, spoiled by the attacks of some of the numerous garden maurauders—insects, blight, grubs, drought, etc. How numerous are these. Every flower that comes to maturity does so in the teeth of innumerable dangers and adverse conditions. And how truly is this paralleled in the Christian life. And what can be a sadder sight than to see the fresh, beautiful, budding promise of early youth marred by some moral or spiritual caterpillar? The name of these grubs, these "foxes that spoil the vines," is legion—vanity, impurity, idleness, selfishness, etc. In one hour one of these, as with a flower, may destroy the work of years.

"Consider the lilies" (Matt. 6:28). And as we consider them, what do they teach us? That if we do not work, but sit still and trust God, that God will feed us? Certainly not; few can be so foolish as to see that lesson in the beautiful lilies. But this they teach us: to avoid all anxious worrying care—care and worry that come after we have done all that we can do, all that pertains to our part, care that trenches on God's province, and should be cast on him (I Pet. 5:7).

How foolish would it be in the lily to try "to toil and spin," to make their own lovely garments. They can only drink up the moisture with their roots, take in the carbonic acid with their leaves, and lift up their heads to the sun. This is their work, and God does the rest.

So let it be with us; let us do the work God has given us to do, and leave the rest to him. What a simple rule, but how hard to keep! If we could act upon it, what innumerable unnecessary ills and worries we should be spared!

Flowers may be used as an emblem of prosperity, wealth (see Isa. 27:6; 35:1; Hos. 15:5).

Also as an emblem of frailty (see Job 15:2; Psalm 103:15, 16; Isa. 11:6, etc.; James 1:10, 11; I Pet. 1:24).—Rev. P. E. Vizard.

COMMUNION ADDRESS. ✓

Text—"What think ye that he will not come to the feast?"—John 11:56. ✓

Some Jews who had been ceremonially defiled were at Jerusalem, purifying themselves as the law required, before taking part in the feast of the Passover. As Jesus only a short time before had raised Lazarus from the dead, their conversation naturally turned to Jesus and the great miracle he had wrought. Then they asked, "What think ye that he will not come to the feast?" It was a matter of some interest to them. It is always a matter of deep concern to us to know whether Jesus will be present at our communion feasts.

The text is a question and naturally suggests other questions.

I. Will Jesus come to our communion? There are feasts he would not attend. He would not go to such a feast as Ahasuerus gave in the palace of Shushan, nor to such a feast as Belshazzar gave in Babylon on the night when the city was destroyed. Nor would he go even to the Lord's Supper if it were observed in such a manner as it was celebrated in the Church in Corinth, when one was hungry and another drunken. But if we desire his presence and invite him to come he will come, and will be made known to us in the breaking of bread.

II. How will he come? Did he go to the feast of which the text speaks? Yes. How? (1) In triumph. The people received him with glad acclaim. So he will come now in triumph because many hearts will welcome him. (2) In humility. He rode upon the foal of an ass. And so he will come in such lowly guise to our feast that even the poorest will feel in him they have a friend. (3) In sorrow. When he beheld the city of Jerusalem he wept over it. Why? Because of her sin and her approaching doom. So when Jesus comes to the place where the communion is observed now, there must be a measure of sorrow in his heart because so many still refuse to acknowledge him as Saviour.

III. What will the result of his coming be? (1) When he went to the feast to which the text refers, the hostility of the chief priests and Pharisees was excited against him more strongly than before

(John 11:57). Can it be that in the Church where this feast of love is being observed today, some of those present are growing only more fixed in their determination to not acknowledge him? Alas, it may be so. (2) The Greeks who were there desired to see Jesus (John 12:20). Happily this is the desire of many at the communion table now. What better object lesson than this sacrament could be devised to set forth the great facts of redemption to those who devoutly desire to see Jesus? (3) Upon the chief rulers the effect was somewhat peculiar, for they believed on Christ, but they would not confess him (John 12:43). But is not the same effect produced today? How many there are who secretly believe that Christ is all he claims to be, and yet, through fear of men, they will not come out and confess him!—Rev. W. S. MacTavish, Deseronto, Ont., Canada.

STUDIES IN NEGLECTED TEXTS.

By G. B. F. HALLOCK, D. D.

THE PRAYER THAT HAS POWER.

John 15:7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be given unto you."

Conditions of power in prayer:

I. Close converse with God.

II. Definiteness of desire.

III. Willingness to co-operate with God in bringing the answer.

IV. Faith.

There is much prayerless praying.

TESTS OF DISCIPLESHIP.

John 6:66-68. "Will ye also go away?"

Tests:

I. Test of life-enlistment, come what may.

II. Test of prompt, unquestioning obedience.

III. Test of a careful unwillingness to grieve him.

IV. Test of quickness of return after a fall.

V. Test of self-sacrifice for him.

VI. Test of temper, or how much one will bear patiently for his sake.

VII. Test of work, or how much we will do for him.

VIII. Test of motive, or one's moving principle—fear? duty? love?

WARNING AGAINST SHIPWRECK.

1 Tim. 1:19.

I. First: Don't lose your reckoning. Paul mentions at least two ways in which this is often done.

1. By putting away faith.
2. By tampering with conscience.

II. A second warning: Avoid the rocks.

1. Avoid the rock of covetousness.
2. Avoid the rock of evil company.
3. Avoid the rock of irreverence for the Sabbath.
4. Avoid the rock of spiritual procrastination.

A PRIZE TO WIN.

Phil. 3:14. "I press toward the mark for the prize of the high calling of God in Jesus Christ."

I. This prize:

1. Is an honorable and valuable object—a crown, not a perishable garland, but one that fadeth not away.
2. It is held up before us to excite and animate us to effort.
3. It will be publicly and honorably bestowed.
4. It is the prize of God's high calling, not any mere earthly honor.

II. This pressing toward the mark implies:

1. An eye toward the prize.
2. A confidence in the Judge.
3. Perseverance in the path.
4. Reliance upon Divine strength.

WAYSIDE OPPORTUNITIES.

Acts 8:29.

It would be well if we should all carry ever and everywhere Philip's readiness to do good as he had opportunity.

I. Opportunity is a time favorable for the accomplishment of any purpose.

II. An opportunity lost is lost forever.

III. God gives opportunities to us all.

IV. Opportunities for Christian service are made known to us by the voice of the Spirit. Much depends on our being in a listening attitude.

V. If anyone would embrace opportunities he must keep himself in thorough preparation for them. It is said that one of the secrets of General Grant's success was that he kept his soldiers always in drill. The question of succeeding with our opportunities is largely one of readiness.

HOW TO MEET TEMPTATION.

Matt. 26:41.

Life is full of peril. Satan is no superstitious myth, but a cunning, treacherous, powerful foe. He tempted Christ; he tempted Peter; he tempts us. What are some of the conditions of victory when assaulted by him?

I. First, heart-consecration—the being wholly and loyally Christ's.

II. A second condition of victory may be called strategy. By strategy some armies succeed. It is one way in which the Christian may succeed. Paul hints at this when he says: "Be not overcome of evil, but overcome evil with good." Try strategy.

III. Avoid unnecessary temptations. People often run into temptations which do not lie in the path of duty. Pray "Keep back thy servant also from presumptuous sins."

(Continued on page 494.)

ORATORICAL GEMS.

COMPASSION IN HEAVEN.

SAVONAROLA, GIROLAMO: "God remits the sins of men, and justifies them by his mercy. There are as many compassions in heaven as there are justified men upon earth; for none are saved by their own works. No man can boast of himself; and if, in the presence of God, we could ask all these justified sinners—have you been saved by your own strength?—all would reply as with one voice, Not unto us, O Lord, not unto us; but to Thy name be the glory.—Therefore, O God, do I seek Thy mercy, and I bring not unto Thee my own righteousness; but when by Thy grace thou justifiest me, then Thy righteousness belongs unto me; for grace is the righteousness of God. So long, O man, so long as thou believest not, thou art, because of thy sin, destitute of grace. O God, save me by Thy righteousness, that is to say, in Thy Son, who alone among men was found without sin."

GOOD GOVERNMENT, THE SUM OF

THOMAS JEFFERSON: "With all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more, fellow citizens: a wise and frugal government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government; and this is necessary to close the circle of our felicities."

HARSH AS TRUTH.

WILLIAM LLOYD GARRISON: "I will be as harsh as truth, and as uncompromising as justice." 1831.

JUDGES AND THE LAW.

EDMUND BURKE: "Judges are guided and governed by the eternal laws of justice, to which we are all subject. We may bite our chains, if we will; but we shall be made to know ourselves, and be taught that man is born to be governed by law; and he that will substitute will in the place of it is an enemy to God."

NOBILITY OF ASCENT.

HENRY CODMAN POTTER: "If there be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule, so fine and high and pure, that as men come within the circle of its influence, they involuntarily pay homage to that which is the one pre-eminent distinction, the Royalty of Virtue."

ORATORY AND VIRTUE.

QUINTILIAN: "Now, according to my definition, no man can be a perfect orator unless he is also a good man."

BRILLIANCY IN ORATORY.

QUINTILIAN: "Brilliant thoughts I reckon the eyes of eloquence. But I would not have the body all eyes."

CHRISTIAN ORATORY.

VILLEMAINE: "The Christian orator, with his mastery over the minds of his hearers, elevating and startling them by turns, can reveal to them a destiny grander than glory—more terrible than death. From the highest heavens he can draw down an eternal hope to the tomb, where Pericles could bring only tributary lamentations and tears. If, with the Roman orator, he commemorates the warrior fallen on the field of battle, he gives to the soul of the departed that immortality which Cicero dared to promise only to his renown, and charges Deity itself with the acquittal of a country's gratitude."

EXPERIENCE.

PATRICK HENRY: "I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past."

FREEDOM OF CONSCIENCE.

FATHER "TOM" BURKE: "The conscience of man, and consequently of a nation, is supposed to be the great guide in all the relations that individuals or the people bear to God. Conscience is so free that Almighty God Himself respects it. It is a theological axiom that if a man does wrong when he thinks he is doing right, the wrong will not be attributed to him by Almighty God."—From his reply to Froude, New York, 1872.

Rev. A. C. Dixon says: "After the battle of Inkerman in the Crimean war, some soldiers gathering up the dead for burial and the wounded for the hospital, came upon the body of a young man who had drawn himself, being fatally wounded, to the shade of a tree, and he was lying with his head upon his arm as if asleep. As they picked him up they heard something tear, and looking more closely they saw an open Bible upon which he had placed his bloody fingers, and the congealed blood had carried with the finger a portion of the leaf. Scanning the leaf closely one of them read aloud the words: 'I am the resurrection and the life,' and with the text upon the finger of the dead Christian they buried him. Dying, he was really beginning to live. With his finger upon the promise that Christ was the life, he passed from the land of the dying to the land of the living; from struggle to conquest; from fog into brightness; from death to eternal living."

Pulpit Power and Eloquence or the One Hundred Best Sermons of the 19th Century (2d edition), has taken its place as the best collection of sermons published. This book is the cream of sermon production, and each contains sermons abreast of the times. Read one sermon a week and your respect and admiration for your calling will increase, and it will strike your mental flint till a shower of sparks start. See page 506.

METHODS—CHURCH FINANCES.

By S. A. Wilson.

THE PRACTICAL RESULTS OF TITHING.

Four years ago a number of the members of Epworth Memorial Methodist Episcopal church of Cleveland petitioned the official board of the church for authority to change their plan of giving to the church from the ordinary subscription to the tithing plan. On January 1, 1900, the official board added the tithing plan to its financial system, each member being expected to choose whether he will pay to the church under the tithing plan or by the usual subscription plan. The tithe includes all claims of the church, running expences, benevolences, debts—everything. The tithers are not to be asked for any farther contributions of any kind.

The average number of tithers for the four years has been 68. It is a typical group of the church membership, including doctors, domestics, business men and women, teachers, minister—men, women and children. Some of them earn large salaries, some of them have no stated income. The pastor is himself a tither, a necessary condition to introducing the plan in any church.

The tithers sign a covenant in a book which is kept by the church treasurer. He keeps a single account with the tithing group as a whole, no one but the person himself and his God knowing what he contributes.

We add the covenant and an extract from a church circular which will answer questions arising about the tithe.

TITHE COVENANT.

We, the undersigned, members and friends of Epworth Memorial Methodist Episcopal church, do covenant with God and with one another that we will tithe our respective incomes each week, or at such times as we receive the same, by paying into the treasury of said church a sum equal to one-tenth thereof, using a collection envelope without writing either name or amount upon it. This covenant is to continue until changed by myself.

We understand by this covenant:—

1. That income, as herein mentioned, shall include all receipts from wages, salary, profits, rents or other sources, and that our personal and living expenses shall be paid from the nine-tenths.

2. That the tithe-money shall be distributed to the several officially recognized funds of the church by the pastor and finance committee, subject to the approval of the official board.

3. That our annual dues and subscriptions heretofore made to any of the officially recognized church organizations and the building fund, shall be paid by the church treasurer from the tithe fund on our written order, certifying that we have paid into this fund an amount in excess of the payments requested by us. A list of these dues and subscriptions and the dates of their payment shall be filed with the financial secretary at the beginning of each fiscal year.

4. That having entered into this covenant, we shall not be expected to make further pledges or payments for church work or benevolences of any kind.

5. That this covenant shall continue in force from year to year, unless we notify the financial secretary of our desire to withdraw from the same.

HELPFUL SUGGESTIONS TO TITHERS.

The following suggestions may be found helpful in determining the amount which would properly constitute a tenth of one's income:

The tithe is to be reckoned as one-tenth of wages or salary, less the cost of tools or other necessary equipment; one-tenth of rents, interest, inheritance or other incomes, less taxes, repairs, etc.; one-tenth of the income from business after rents, clerk-hire and other legitimate business expenses have been met, personal and family expenses to be paid out of the nine-tenths and not out of the total before tithing.

The business man who cannot estimate his exact net income may either approximate the amount or tithe the money used for family and personal expenses, and at the time of his annual invoice debit or credit himself according as he has overpaid or underpaid his tithe.

The wife and children and other persons with no stated incomes, may tithe gifts and allowances.

"Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi 3: 10.

Epworth Memorial church has a heavy debt. Eighty per cent. of the tithing money is applied by the treasurer to the current expenses of the church and the debt; twenty per cent. to benevolences. The latter amount will be increased as the pressure of the debt decreases.

There have been few changes among the tithers, several have died or removed, one or two have gone back to the subscription plan, and a few have joined the tithers. They began with 65 and the average for the four years has been 68. It is manifest that the tithing plan has approved itself to the tithers. Though the tithers are but one-fourteenth of the church membership yet they are paying nearly one-fourth of the total amount contributed to the church. Some of the tithers pay very little; for some have no income, and ten per cent. of nothing is nothing.

The tithing plan ends all those wearisome debates with one's conscience and pocketbook at each presentation of church benevolences or call for money. It prevents impulsive and disproportionate giving, and unwise and uncertain distribution. There is no waste of time and strength in securing subscriptions and making up the annual deficit.

In Epworth Memorial church some persons have become tithers without signing the covenant, really tithing their income without announcing the fact. As the pastor, Dr. W. B. Pickard, who gave us these facts, said: "If all members of the Christian church were to do this, the church would no longer be a beggar but an almoner."

HOW CAN I HELP MY PEOPLE?

How can I interest my people in earning some extra money for church purposes? How often does this question arise; but alas! the market seems so full! But the mission of Current Anecdotes is to help that Ladies Aid Society, that crowd of young girls, in paying for that carpet, in assisting to gather money for many objects—so we give a number of ways that have been used with good results.

1. Lectures by a trained nurse. Give notice in your local paper that a class will be organized for women, to whom a course of practical talks will be given by a qualified graduate. Many a mother would gladly pay a small sum for some such information, and perhaps there is one in your church who could do this.

2. Many an invalid would enjoy having some person to come and read one hour a day, for a few cents an hour, take up the leading topics of the day, a review of the doings of the month.

3. Get permission from the board of education to photograph the children after school, by classes, mount the pictures on a card and get some live boy or girl to be your agent.

4. Calendar cards are always in order—Christmas, Easter, Fourth of July. A piece of blotting paper will be the basis for one.

5. Many a woman would gladly pay something to have the weekly mending done.

6. Planning meals for those who find difficulty in arranging for a variety in the bill of fare.

There are many useful suggestions in the Ladies' Home Journal that, if carried out, that coal bill could be met; or that debt cleared off. My brother, the pew is asking the pulpit for help, and although this may not be called "preaching," if I can help some one to help himself, I fancy it is good "practicing!"

IN GOD'S WORKSHOP.

How can I interest my young people? For the time being, never mind talking about the world to come, tell them about the beautiful world that they are in today. It might be a good thing some morning to remind the young folks in your congregation that the same mind that caused the Bible to be written is the one that made this grand old world, and all the beauty is the result of his handiwork. Some folks seem to forget that our Heavenly Father created this world—yes, I have known people to sing about the "Sweet Bye and Bye" but know very little about the "sweet now and now."

Here is a list of real subjects that interested and instructed my own young people for three months: The Snow, The Heaven, The Sun, The Moon, The Stars, The Clouds, The Earth, The Mountains, The Valleys, The Rivers, The Trees, The Minerals of the Earth.

THE OCCUPATIONS FOUND IN THE BIBLE.

Take five minutes, not longer, in telling what the Old Book has to say about the various callings of men in olden times—what a fascination there is in looking up what became of a certain baker and butler. What a druggist did, how the carpenters worked, how the dyers, embalmers, engravers, gardeners, goldsmiths, lawyers, doctors, ropemakers, tailors, weavers—how these made a living! The Bible tells us and that boy and girl will be interested if you will talk of those truths that they can understand. T. J. C.

IMPROVE YOUR CHURCH GROUNDS AND SECURE A PRIZE.

I know a preacher, one whom everyone loves, who each year cultivates the most beautiful bed of tulips on the lawn in front of his church. They are admired by thousands who pass in the cars, and the members of that church are proud of their surroundings and the preacher. There is only one difficulty—the preacher does all the work. He should make the members help. You say you have no time for such business. No! Well, this preacher who cultivates flowers does more pastoral calling and comforting the sick and dying, both among his flock and among the unclaimed sheep, than any other I know. And he is a living evangel to many who never come to his or any other church. He is known as the "busy" or the "pleasant" little preacher.

This beautiful church yard has made me think that there should be more of them, and if there were, there would be less objection to churches locating next to residences, and when they did it would not depreciate the value of adjoining property.

I know of no better way to accomplish this than to offer a prize for the photograph, to be taken any time this summer, of the best-kept and most attractive church lot, the picture to include a partial or complete view of the church.

If three photographs are submitted in this contest, I will give a prize of $5 for the best. If twenty or more are submitted, I will give a prize of $10.

The judge will be Mr. W. H. Moulton, formerly of the National Cash Register Co., Dayton, Ohio, which has done so much for improving home surroundings of employees.

The photographs may be sent any time before October 1, 1904, and should be marked Church Yard Contest. The prize will be sent the successful one October 15.

AN UP-TO-DATE SUNDAY SCHOOL PICNIC.

If there is a library in your place, early in the season get the children to draw and read nature books, on birds, flowers, etc. The teachers or those in charge of the children should become familiar with more common birds and flowers. The pastor of a country church may smile at this, but it is doubtful if but few of his congregation know more than a dozen varieties, while there are six different kinds of sparrows in every community. It is doubtful if many know the cuckoo, or the thrush, or bobolink, or the three different kinds of blackbirds that the children will be sure to see. A little club could be formed to compare notes. It is more interesting than a Browning or Shakespeare club. Any method can be used so that the result be obtained, which is that the teachers and those in charge learn enough about birds and flowers or nature generally to open the children's eyes.

After the exhilarating plays have all been tried and lunch eaten, then form those that are at hand into little clubs or classes and go hunting, bird hunting or flower hunting. Each club separates after agreeing to come back in one, two, or three hours. Each captain or leader carries a paper and pencil. Each variety of flower or kind of bird discovered and recognized or named counts 5, and the club having the largest count to have the honors of the hunt. If thought best a prize could be given to the one having the highest count in the successful club, but the prize may mean more than the discovery. This plan may be enlarged by having nests count so many, birds, squirrels or hornet's nests. It is understood, of course, that the trophies need not be presented as proof, especially the latter, the leader's word being sufficient.

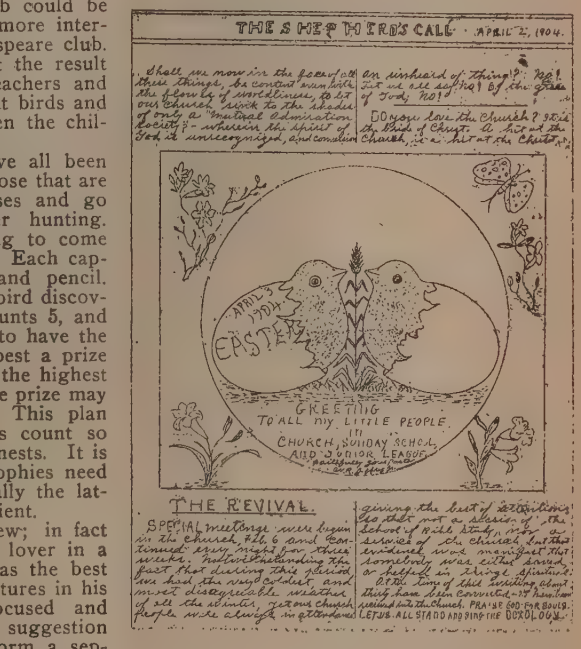
This may not be particularly new; in fact there is nearly always one nature lover in a crowd and he wanders off and has the best time of all. He has a hundred pictures in his mind, all developed, perfectly focused and correctly timed. This leads to the suggestion that those having cameras may form a separate camera club, and then the following winter they can give an exhibit. Many other ideas will occur to the committee of teachers having the picnic in charge. This is merely offered as a suggestion, with the hope that it will result in picnic day being made a lasting joy to all and may it draw out into the woods and fields many who are going blind, as the years and cares come on, to the beauties of nature, one of the few foretastes of heaven vouchsafed us here below.

[To the first three pastors who follow this plan and submit a 500-word account of it, I will present a copy of "Bird Neighbors," a handsome book with colored plates.]—Editor.

Rev. J. L. Hillman, pastor of the Franklin Avenue M. E. church, Cleveland, lately told the story of the life of Jesus in four successive Sunday evenings. These talks were illillustrated by stereopticon pictures, reproductions of famous pictures, and photographs of places in Palestine. This is a down town church and large audiences were drawn to church of people who do not usually attend.

A PAPER PUBLISHED ON A DUPLICATING APPARATUS.

We have had a number of church publications sent to us for review, but all were printed on presses. W. R. Jeffrey, pastor M. E. church, Spearfish, S. D., submits one printed on a duplicator. It shows ingenuity and considerable artistic ability, but any pastor might have a monthly paper when it can be turned out so inexpensively as this. We reproduce the third page. The other three pages were as interesting but not so artistic.


THE SHEPHERD'S CALL · APRIL 2, 1904.

Shall we now in the face of all these things, be content with the form of worship, & let our Church sink to the shades of only a "mutual admiration society"- wherein the spirit of God is unrecognized, and consulted

or unheard of things? Not! But we are set apart by the Grace of God, NOT

DO you love the Church? It is the Bride of Christ. A hit at the Church, is a hit at the Christ.

APRIL 7TH EASTER

GREETING TO ALL MY LITTLE PEOPLE IN CHURCH, SUNDAY SCHOOL AND JUNIOR LEAGUE

THE REVIVAL.

SPECIAL meetings were begun in the church, Feb. 6 and continued every night for three weeks, notwithstanding the fact that during this period we had the most disagreeable weather of all the winter, yet our church people were always in attendance

giving the best of attention so that not a desire of the heart of each study was denied. Each individual was manifest that somebody was either saved or helped in things spiritual. BTW. Some of this meeting about thirty have been connected with the church. PRAISE GOD FOR SOULS. LET US ALL STAND AND SING THE DOXOLOGY.

Rev. W. B. Pickard, of Epworth Memorial church, Cleveland, O., has been voted a three-months' vacation by his church and will leave New York June 18 on the University travel tour of Paris, Switzerland, Italy and Greece. The tour is planned with a view to study as well as recreation. The parties are limited to twenty and there are a few vacancies in Dr. Pickard's party. If you are interested write him.

Current Anecdotes discards so much good reading matter each month that we do not like to use space to call attention of our readers to advertising. But we make an exception in favor of the New York and London Electric Association, Dept. 224a, 929 Walnut st., Kansas City, Mo. Of all our readers who have used this treatment we never had a complaint from but one and he was afterwards convinced of its value.

IF YOU NEED A BIBLE.

Here is an opportunity to secure a Bible that you would not take twice what you paid for it after using it a year. There remain a few of our special semi-interleaved authorized version Bibles, which we have always sold at $6.50, and will sell them again this fall at $6.50, but rather than carry them through the summer you may have one for $5.00.

This is a minion type book, silk-sewn, leather lined, and will fit the coat pocket. Dr. Banks said concerning it, "If I could have had this Bible two years ago it would have been worth more than a thousand dollars to me in the meantime." Use this book to preserve your sermon notes, even if you never use them the second time, they will be valuable for reference. You will some day find opposite the various texts the fruits of your research and study for years. Dr. Hallock took one of these books to Palestine with him, and we attach a copy of his letter:

Brick Presbyterian Church,
Rochester, N. Y.
Oct. 5th 1903.

Dear Mr. Baker:

I carried the Minion 16mo thin interleaved Oxford Bible you sent me over Palestine on my recent trip. I found it perfectly adapted to pencil notes on the sacred places, as I also have found it most ~~useful~~ convenient for use in my study since. The best way to preserve a note or an illustration is to jot it down in a blank leaf in the Bible opposite that text. I would not be without an interleaved Bible. I could ask no better one than this.

Yours truly,
J. B. F. Hallock

THE AMERICAN REVISED VERSION.

At the request of a number of our customers we had a special lot of Bourgeois type American Revised Bibles interleaved, every leaf—especially suited for the study. These books are bound in Persian Levant, leather-lined, silk-sewn, and is so excellent that one purchaser said he had never spent any book money more cheerfully. The book is listed by the publisher at $9.00, but as long as we have any of this lot remaining you may have one for $7.50. We know that these two Bibles are exceptional value, but you may not be very well acquainted with us and therefore we will send them on approval, you to return the Bible the following day or send money in ten days. F. M. BARTON, 306-312 Caxton Bldg., Cleveland, Ohio.

SOME LIBRARY BARGAINS.

We place some unusually low prices on some standard library sets, if ordered during May, cash with order; carriage prepaid:

International Encyclopedic Dictionary—Five vols., half-morocco, new. Published at $20; our price, $10.

Comprehensive Commentary—Five vols., calf; our price $7.50; published at $15.

Matthew Henry's Commentary—Three large volumes; the original, which has been republished in 6 vols. at $18; our price $7.50.

Horne's Introduction to the Scriptures—Four vols., not well-bound, our price $6.50.

Shakespeare's Works—Seven vols., new, published at $14; our price, $5.00.

SPECIAL.

McClintock & Strong's Biblical, Theological and Ecclesiastical Encyclopedia—Ten vols., calf binding, considerably worn; published at $50; our price, $15.

Picturesque Palestine—Two royal octavo, leather bindings, over 100 full-page engravings, mostly steel plates; published at $40; our price, $7.50.

Living Papers—Ten volumes, our price, $4.00.

For Young Preachers:—

Bengel's Gnomen, 2 volumes, calf bound.
Dick's Works, 2 volumes, calf bound.
Rollins' Ancient History, 2 volumes, calf bound.
Theological Institute, 2 vols., calf bound.
Raymond's Systematic Theology, 3 volumes, cloth bound.
Compendium of Christian Theology, 3 volumes, calf bound.
Hagenbach's History of Doctrine, 2 vols., cloth bound.

The whole 16 volumes, a theological library of no mean proportions, all for $15. First come, first served.

F. M. BARTON, Caxton Bldg., CLEVELAND, O.

A BARGAIN.

Send $8.00 and I will send, express collect, Thayer's Greek-English Lexicon, New Testament; Rational Theology, 2 vols.; History of Christian Church, Fisher; Greek New Testament, Westcott & Hart; Modern Interpretations of Gospel Life, Berle. Only one of each, and bundle can't be broken. S. K. Life, 708 Caxton Bldg., Cleveland, O.

BOOK REVIEW.

"The Man Who Pleases and the Woman Who Charms," by John A. Cone, discusses the secret of the charm of the genuine lady or gentleman. A valuable gift book for young people. Hinds & Noble, New York.

"Four Princes or the Growth of a Kingdom," by James A. B. Scherer, is an interesting sketch of the history of the Christian church, as set forth by the lives of Paul, Constantine, Bernard of Clairvaux, and Luther. J. B. Lippincott Co., Philadelphia.

"Last Sheaves" is a book of sermons by Alexander Maclaren, published on his retirement from Union Chapel, Manchester, England, after a pastorate of forty-five years. Those who have read Dr. Maclaren's expositions of the Sunday School lessons in the Sunday School Times need no further introduction to him. American Tract Society, New York.

"The Master and the Chisel," by Alex. F. Irvine, pastor of the People's Church, New Haven, consists of a series of well written meditations upon subjects suggested by modern life and its needs.

"The Great Companion," by Lyman Abbott, treats of man's relations to God and mankind's ceaseless search after God, consciously or unconsciously. Dr. Abbott speaks of these great themes with no cant nor dogmatism, but very simply and earnestly, for "the object of these pages is not discussion but exposition and interpretation." The Outlook Company, New York.

"Modern Fables and Parables," published by J. L. Nichols & Co., Naperville, Ill., is a thought-provoking book and makes good reading. It will give one many ideas on how to put ordinary thoughts into illustrative form.

We have received the fifteenth annual report of the Moody Bible Institute. The work of the Institute is carried on in five departments. Besides the regular course, there are the evening department, the correspondence department, the extension department, and the colportage department. The past year there were 499 students enrolled in the regular course, with 570 visitors and 335 students in the correspondence course. Figures, however, are entirely inadequate to represent the work done by the Institute or to measure its influence.

Several excellent booklets come to us from the author, the Rev. L. M. Zimmerman. The titles are, "Kindlings for Daily Life," "Unspotted from the World," "A Word to the Troubled," "Draw Near to God," and "Gospel Blessings." These little books are as far removed as possible from the traditional tract, having artistically designed covers, and within, clear print, good paper and tinted inks. In some instances the artist's pencil has added dainty marginal sketches. The author's "fitly spoken words" are surely "apples of gold in net work of silver."

Rev. W. H. Phelps, pastor of the Methodist church of Manistee, Mich., sends us several exceedingly good leaflets. The subjects include temperance, the religious life, the theater, the work of the local church, and the church benevolences.

THE BIBLE LEAGUE.

One of the first movements to resist the influence of destructive criticism has arisen in the Methodist church, under the name of The Bible League. Its officers are: Bishop, W. F. Mallalieu, president; Rev. Geo. A. Cooke, secretary and treasurer; H. W. Peck, western field secretary, Covina, Cal., and R. C. Wuestenberg, central field secretary, 168 Quincy st., Cleveland, O.

Their declaration of principles, which follows, is certainly commendable:

First: We believe that the Bible, in a unique and supernatural sense, is the authoritative Word of God.

Second: We believe that the Bible, when rightly interpreted, is in full harmony with the established facts in all departments of knowledge.

Third: We believe in scholarly investigation and criticism in all departments of Biblical learning.

Fourth: We believe that the abundant, clear and direct testimony of our Lord Jesus Christ and his Apostles is of vital importance, and is conclusive evidence of the correctness of the Evangelical doctrine concerning the Holy Scriptures.

Fifth: We believe that no amount of technical scholarship is competent fully to interpret and understand the Bible unless one's mind is filled and guided by the Holy Spirit.

Therefore, we pledge ourselves:

First: So far as we have time and opportunity, to be diligent students in Archaeology, History, Science, Philosophy, Biblical Theology or other related topics.

Second: To defend the Scriptures against all the assaults of unbelief, and by every means consistent with Christian charity to expose error and seek the banishment of unscriptural doctrines and teachings from the Methodist Episcopal Church.

Third: To take the Lord Jesus as our pattern of character and the Holy Spirit as our Guide.

Fourth: To pray and labor continually and earnestly for the conversion of sinners, and the edification and sanctification of believers.

While the League originated with a company of Methodist preachers who felt especially the need of a revival of Scriptural Holiness, yet their constant effort will be to seek the co-operation of all Christians who are like-minded with themselves, in promoting this revival of Christian Belief and Life.

OLD WINE IN NEW BOTTLES.

By LEN G. BROUGHTON.

The fourteen chapters of this work, which comes from the press this month, contain the practical suggestions for the solution of many vexing problems of the church of today. It contains lectures and sermons that have built up one of the largest churches in the south, the 115 illustrations being carefully indexed according to subject and scripture.

The price is $1 net, but we will prepay the postage on all orders received during May. F. M. BARTON, Caxton Bldg., Cleveland, Ohio.

STUDIES IN NEGLECTED TEXTS.

(Continued from page 487.)

IV. But temptations will come; what then? 1. Watch. Keep the citadel. Watch every avenue by which the enemy makes approach. 2. Pray. Pray for either strength to overcome, or a way of escape. 3. Fight. At all events fight. Keep up a continual warfare. "Blessed is he that endureth temptation, for when he is tried he shall receive the crown of life," etc.

"SERMONS IN SHOES."

Matt. 10:7. "As ye go, preach."

There are two ways of preaching.

I. By our lips. Christ has made us his witnesses. We are to "go everywhere preaching the word." Let us not be ashamed to speak for Christ, teach for Christ, preach for Christ, labor for Christ. We men and women are his messengers.

II. By our lives. There is tremendous force in silent preaching. The power of the church lies in the Christ-life of its members. A good life is an argument for Christianity sixty years long, one never misunderstood, and absolutely unanswerable. It is character that tells. A true Christian is a living Bible. The majority of outsiders never read any other. They form their impressions of Christianity, not as it is revealed in the holy Scriptures, but as it is revealed in us. The old African said: "A good example is the tallest kind of preaching." He was right. The world needs more of what some one has called "Sermons in Shoes."

ELEMENTS OF CHURCH STRENGTH.

Isa. 52:1. "Awake, awake, put on thy strength, O Zion."

Some elements of a successful church in our times:

I. Loyalty to God's Word. Bible teachings respecting salvation, character, and duty are the standard by which the church is to be governed in accomplishing its mission. A church faithful to truth will be blessed by the truth.

II. Intelligent Christian living. It is good to have and believe the truth. It is better to live it. The church that lives well will succeed well.

III. Activity in service for Christ. The church becomes strong by practice. Putting forth strength is the way to gain strength. The church that serves God, God will honor. The working church wins.

IV. Fidelity to the church, its worship, work, officers, membership, and its good name.

V. Unity. "In union there is strength." If unity and brotherly love prevail the church is irresistible.

VI. Systematic and liberal giving. A church that gives will get. A liberal church is likely to be strong spiritually and in every other way.

CONVERSION OF THE JAILER.

Acts 16:16-34.

I. What does it teach about sudden conversions?

II. Is conversion ever accompanied with violent emotions?

III. Did the jailer wait to mend himself morally first?

IV. What was his sense of need?

V. What is the condition of salvation?

VI. What is the condition of church-membership?

VII. How soon ought you to join the church?

VIII. What evidences of regeneration did the jailer show?

DUTY AND PLEASURE.

Prov. 3:16, 17; John 15:33.

The wise old Hassan sat in his door, when three young men pressed eagerly by. "Are ye following after anyone, my sons?" he said.

"I follow after pleasure," said the eldest.

"And I after riches," said the second. "Pleasure is only to be found with riches."

"And you, my little one?" he asked of the third.

"I follow after duty," he modestly said. And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after pleasure. Didst thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with duty," he replied, "pleasure overtook me and walked by my side."

JEALOUSY.

Song of Songs 8:6.

Jealousy is a terrible thing. It resembles love, only it is precisely love's contrary. Instead of wishing for the welfare of the object loved, it desires the dependence of that object upon itself, and its own triumph. Love is the forgetfulness of self; jealousy is the most passionate form of egotism, the glorification of a despotic, exacting, and vain ego, which can neither forget nor subordinate itself. The contrast is perfect.—Amiel's Journal.

Enclose a Coupon in Every Letter

and you may easily be one of three men the Current Anecdotes sends to Palestine on the 1904 Cook Cruise, at our expense. We furnish coupons free.

For the Preacher's Wife Personally.

Dear Madam:—There is often a lack of understanding between the preacher and his wife as to the money spent on books, and the purchase of a set of books sometimes entails economy on your part, which is not always appreciated by the minister.

Last year he bought a $25 set of books that he was sure he needed and now you seldom see him use them.

We have a Biblical Encyclopedia, quite reasonable in price, only $12.50 cash, that will be of more service to him than all the other sets in his library, and you want him of course to have any books that will make him more useful and effective, for that is an investment that brings more salary and wider opportunities.

You say that you need a set of dishes much more than he needs these books, and as the minister's wife always has more company than any two families in town you no doubt are right.

Several months ago one of the largest crockery concerns in the country sent their man to see me to sell me a carload of 42-piece dinner sets, worth $11.50 each, which I expected to offer in connection with another business which I own. I decided not to buy, but when he finally offered me 25 sets at the carload rate, I am going to take a set for myself and the 24 sets remaining I am going to give to preachers' wives, who will send me two orders for the Biblical Enclyclopedia (see page 505). One order you can secure from your husband, and the other from the superintendent or leading teacher in Sunday School, or some other minister who does not see this offer in Current Anecdotes. You send the two orders, and their promise to pay $12.50 each 10 days after receipts of books, and we'll send you the dishes, 42 pieces, freight prepaid, with the two sets of books.

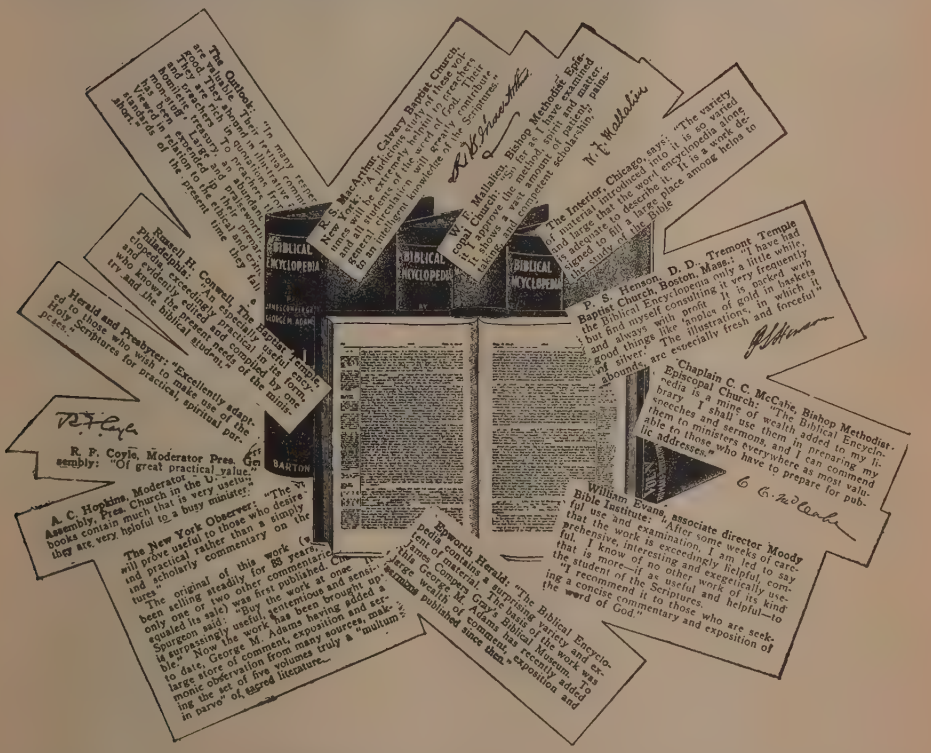
If the books are not as we claim, and you are not delighted with the dishes, send the whole outfit back, and we'll send you $3 for your trouble.

You may have trouble getting that additional order. In that case send us your husband's order, and enclose the $3 to pay for the packing, freight, etc., and we'll send the $11.50 dinner set rather than have you disappointed. But try to get the additional order. Do this at once, The dishes will be ready for shipment May 15th, and we want to ship them all in one day.

We feel certain that we will not repeat this offer, as it seems very odd to us to offer dishes and books together; but one serves food to the body and the other to the brain, and if you will put as nourishing food in the dishes as we have put in our Encyclopedia, your husband will be the happiest minister in your place.

Sincerely,
F. M. BARTON,
706-712 Caxton Bldg., Cleveland, O.

P. S.—Description of dishes sent on receipt of card.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BARTON
The Outlook: "It is many years since we have seen a work of this character which is so valuable. They are abounding in practical suggestions for the preacher's study and pulpit work."
R. S. MacArthur, Calvary Baptist Church, New York: "A helpful and inspiring work in many lines. It will be extremely helpful in preaching, in general circulation of the word of God. Their use will greatly contribute to an intelligent knowledge of the Scriptures."
W. F. Mallalieu, Bishop Methodist Episcopal Church: "I approve the method, spirit and matter. I have examined it carefully, and I have found it a valuable and convenient scholarship."
The Interior, Chicago, says: "The variety of material introduced into this work is so large and adequate to describe it. It is a work designed to fill a large place among helps to the study of the Bible."
D. D. Tremont Temple Baptist Church, Boston, Mass.: "I have had the Biblical Encyclopedia only a little while, but find myself consulting it very frequently and always with profit. It is packed with good things like 'apples of gold in baskets of silver.' The illustrations by which it abounds are especially fresh and forceful."
P. S. Henson
Russell H. Conwell, the Baptist Temple, Philadelphia: "An especially full and exceedingly practical work. Any pastor who studies it carefully will be edified and helped in his sermons and addresses."
Herald and Presbyter: "Excellently adapted to those who wish to make use of the Holy Scriptures for practical, spiritual purposes."
R. P. Coyle, Moderator Presbyterian Assembly: "Of great practical value."
A. C. Hopkins, Moderator Presbyterian Assembly, Pres. Church in the U. S.: "The books contain much that is very useful, and they are very helpful to a busy minister."
The New York Observer: "The work will prove useful to those who desire a simply and practical rather than a simply and scholarly commentary on the Scriptures."
The original of this work (which has been selling steadily for 89 years) was first published in one or two other commentaries. Spurgeon said: "Buy the work at once. It equaled its sale) was first published in one or two other commentaries. Spurgeon said: "Buy the work at once. It is surpassingly useful, the work has been brought up to date. George M. Adams having added a large store of comment, exposition and sermonic observation from many sources, making the set of five volumes truly a "multum in parvo" of sacred literature.
Epworth Herald, "The Biblical Encyclopedia contains a surprising variety and extent of material. The basis of the work was Thomas Comperal. The basis of the work was George M. Adams has recently added large wealth of comment, exposition and sermons published since then."
William Evans, associate director Moody Bible Institute: "After some weeks of careful use and examination, I am led to say that the work is exceedingly helpful—to prehensive, interesting and helpful. I know of no other work of its kind that is more of the useful and helpful—to the student of the Scriptures. I recommend it to those who are seeking a concise commentary and exposition of the word of God."
C. C. McCabe, Bishop Methodist Episcopal Church: "The Biblical Encyclopedia is a mine of wealth. I shall use them in my addresses and sermons, and I can commend them to ministers everywhere as most valuable to those who have to prepare for public addresses."

F. M. BARTON 706-712 Caxton Building, Cleveland, O.:

You may send me the BIBLICAL ENCYCLOPEDIA, 5 vols. Ten days after receipt of same, providing they are satisfactory, I agree to remit $12.50 cash.

Name..... Denomination.....

Address.....

SERMON DEPARTMENT.

THE OPEN DOOR.

Henry Van Dyke, D. D.

The text is in St. John 10: 9—"I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture."

The duty of this hour brings three desires to my heart; I want to preach Jesus Christ, because He is the center of our faith and the heart of our gospel. I want to preach about evangelistic work, because that is the keynote of this General Assembly. I want to preach about Home Missions, because this is the one hundredth anniversary of our church's work in that great enterprise. All three of these subjects are open before us when we hear Christ say: "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out and find pasture."

The "I ams" of Christ are the picture gallery of the gospel. Everything beautiful, glorious, useful, in this world is a symbol of Christ, who said: "I am the bread of heaven," "I am the water of life," "I am the light of the world," "I am the vine," "I am the good shepherd," "I am the way, the truth and the life." Now, among these splendid images, the text seems at first lowly and commonplace. A door is an ordinary affair, made by a carpenter for everyday purposes. We pass, each day, through a hundred doors, and think nothing about them. But reflect for a moment this morning what the door means. It is the way of entrance to any building or structure, and, therefore, it typifies the right of admission to all that the building stands for. The door of the home means welcome to love and peace. The door of the fortress means an entrance into safety and protection. The door of the temple means an invitation to worship and communion and fellowship. The open door means "Come in," and the open door is the sign of Christ's religion. A door is also the way of egress; it leads out as well as in; the inhabitants of a home use it to go in, and then, when the morning dawns, to go out to labor. The garrison of a fortress goes forth to a battle and to conquest. The temple gate invites the worshippers to prayer and praise and then calls forth into the world to work for God. A door that opens only one way is not a door, it is a trap. A true door swings inward and outward, both ways. Protection and freedom, safety and struggle, worship and work, life enfolded in peace and life enlarged in power: that is the symbolism of the door and that is what Christ means when He says: "I am the door; by me, if any man enter in, he shall be saved and shall go in and out and find pasture."

How true it is, friends, and yet how often we forget it and ignore its meaning. Jesus Christ is the only way of peace and safety. "There is none other name given under heaven among men whereby we must be saved." By Him we have access to the Father, forgiveness for our sins, reconciliation with God, deliverance from death, comfort and rest and the sense of everlasting love in our hearts. How blessed is the entrance itself! It is through Jesus, the Son of God, the only Saviour of sinners. It is like coming up from a wilderness where robbers prowl and wild beasts roar, when the shades of night are falling fast, and the tempest lowers on the horizon, and finding the door into the sheepfold wide open, and going in, and being safe, at peace and at rest forever. That is the first message that the church has to give; that is the message that meets the deepest need of a lost and perishing world. Nothing can ever change it; nothing can revise it; nothing can take its place. The one old song that the church must ever sing among the sinful souls of men, amid the struggle and the pain of human life, by the bedside of the dying, is:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life is passed;
Safe into the haven guide,
O receive my soul at last."

But that refuge, that rest in Christ, is not the whole of salvation. To be truly saved means something more than coming into peace. It means, also, going out to work and the joy of living. Full salvation, that our friends, the Methodists, talk about and sing about, is active as well as passive; it redeems the soul from sin in order to set it free for service; it delivers us from fear in order to inspire us with love, it makes it unnecessary for us to think any more about our own salvation, in order that we may give all our thought and all our effort to the salvation of our fellow-men. I praise God that since the day I saw Jesus Christ I have not needed to think or care for the salvation of my own soul, for it is in His hands and I leave it to Him, while I try to do His work in the world. The soul really saved goes in to God and out to love and labor. Inward and outward, it finds, through Christ, what it needs; grace to cleanse it, rest to refresh it, labor to discipline and unfold it. "I am come," said Christ, "that they might have life."

Let me speak to you today of Christ as the door, through whom all who have entered into peace with God can go out to a larger, richer, nobler life.

First of all, through Christ, our thought goes out into liberty. It is common to speak of the attempt to interpret the world without faith as free thought. No name could be more false and misleading. The thought which refuses to go beyond the evidence of the five senses, the thought which has no explanation for our affections and longings, except to say that the brain secretes them as the liver secretes bile; the thought which has nothing to say about the origin of our spiritual existence and no answer to the burning question about the future, this thought is not free. It is thought captive, thought enslaved, thought imprisoned. Christ is the door in the wall within which agnosticism would shut us up

forever. Christ tells us of the heavenly world from which He came and to which He returned. That world is as real as any country across the sea from which the traveler comes to visit us and to which he goes back to his home again. Our faith in the spiritual world and the immortal life rests on the word of Jesus Christ, who came out and went back to it and who opened to us an entrance into the spiritual regions and a life there forever.

Christ teaches us, first, to trust our own hearts more than we trust our five senses. He assures us that the hunger after righteousness is a prophecy that we shall be filled; that purity of heart is a pledge that we shall see God. Christ does not give us a definition of God. Definitions are limitations. Christ gives gives us a vision of God. Vision is liberation. Christ said, "He that hath seen me hath seen the Father."

Take that one word in which Christ teaches us to call God our Father: That word which has been repeated here today in prayer: that word which abides deepest in our consciousness. It is the emancipation of the soul. What does fatherhood mean? I speak to you, friends, out of the memory of an earthly father, who has blessed my own life from its first moment until now, and I tell you fatherhood means tenderness, and wisdom, and forbearance, and watchfulness, and firmness, and counsel, and rebuke, and punishment, and pity for our worst, and sympathy for our best —a golden friendship, an undying love. That is what earthly fatherhood means; and how much more celestial fatherhood must mean! You and I come to the Lord Jesus Christ with our doubts and questions and perplexities (for religion is full of difficulties, faith is full of perplexities), so we come to Him with our doubts and fears, and He tells us that the great God, the Sovereign of the Universe, is our Father. Our questions are not all answered, but our way is opened. Doubts may still cloud our path, but doubts cannot stay our steps; they are no longer a wall to shut us in, but a fog rising out of our own ignorance and our own sin, through which we move forward, with our hand in our Father's hand, unto the light which lies at the end of the path.

Christ is the door of our faith. There is no advance in religious knowledge except through Christ; there should be no revision in creeds save that to which He leads. Without Him there can be change, but the change will be no improvement. The only possible improvement is to attune the music of our faith to the keynote of His name. Every forward movement must be through Christ, the Door. His word is our charter; His life our guide; His person our star. Our motto is, "Not a new gospel, but more gospel." Theology, through Christ, means the outgoing of the soul into life with God, with new experience, new service, new wonders, new glories, unfolded every day.

Second: Christ is the door of our affections and sympathies. Christ's love is the type of all true and noble love. It does not narrow the heart, but expands it. Christ would have us love Him best because He died for us; but Christ would have us love every living creature better because we love Him best. He draws us unto Him in order that He may send us out to our fellow-men. Through the lips of that apostle who was His closest friend (John, who leaned upon the Master's breast and heard His human heart beat with divine life), we hear the message: "Love not the world (which is separated from God), neither the things that are in the world" —but the people that are in the world—the struggling, sinful, suffering souls that are in the world—all sorts of people that are weary and heavy landen and sin-stained and oppressed—all sorts of people that are climbing up out of their sin and misery, and lending a helping hand to others—all sorts of people, that need God's love and ours, Jesus would have us love, even as He loves us, and for the same reason. Faith in Christ transposes the old motto of the French revolution. Not "Liberty, equality, fraternity;" but first, fraternity, which lifts men into equality, and so fits them for liberty. Faith in Christ makes us acknowledge fraternity with all who are trying to cast out devils in His name, even though they walk not with us. Christ says: "He that is not against us is for us."

I have no confidence in that kind of Christianity that will not join hands with an honest Hebrew to relieve human suffering and enlighten human ignorance. I have no confidence in that kind of Protestantism which refuses to take hold of one end of a litter, in which a wounded man is lying, because a Roman Catholic takes hold of the other end. I have no kind of confidence in that kind of Presbyterianism which is hostile to good Christians who have other forms of creed and worship. I have no kind of confidence in those churches which resemble religious clubs, caring for their own respectability and comfort and assured of their own salvation, but indifferent to the salvation of the world.

I believe in Presbyterianism, evangelical and evangelistic, which loves the old gospel so much that it cannot keep it to itself, and which has no rivalry with any other church under heaven, except to try which can do the most good in the world. I believe in the church which goes out, through Christ, and with Christ, to seek and to save the lost. I believe in the Christianity which is a giving, sympathizing, sacrificing, self-forgetting and, therefore, a happy life ministry to the souls of others; and I believe that the everlasting continuance of ministry to other souls is the joy and glory of heaven.

Third and last: Christ is the door through whom our best power of effort and action go out into liberty. There is a certain side of life indeed on which Christianity imposes limitations and restraints. Christ never hid that fact from those who came to Him; neither must His ambassadors fail to let men know that if they accept Christ they must give up many things. Christianity involves sacrifice, resignation, self-restraint, self-control. There are things that we may not do if we belong to Christ. But on which side of our nature does Christ restrain and limit us? Is it

not the lower, poorer, perishing side? From what activities does He keep us back? Selfish ambition, sensual lust, suspicion, heartless strife with our fellow-men, weary service of insatiable passion, an endless, hopeless race in the arena of the dusty world. These are activities, not of life, but of death. To be cut off from them is to be set free from them. To lose them is to gain, to come out into liberty. Tell me one thing, my friend, that you will have to give up at this hour if you take Jesus Christ as your Saviour, and I will tell you that without that thing you would be a stronger, happier man, a sweeter, truer, finer woman than you are today. And in return for that which is given up Christ will give you a new motive, a new force of life and courage, for He wants us not only to serve with the spirit, but with "body, soul and spirit, which are His." He wants the best men and women, the best developed, the truest, the cleanest, the finest He can get in the world, and to those who consecrate themselves to His service He will give a new power and a new inspiration in body, soul and spirit. He will make life a joy and a victory.

Christ came into the world to sanctify all forms of honest human toil, all tasks of vital human effort; Christ came into the world not to separate men from life, but to join happiness to life. Christ came into the world to make all mankind, through His blood and by faith in Him, a holy priesthood unto God.

The activities which mar and weaken and destroy humanity Christ would check and crush out; all manufacture and distribution of poison; all degrading and debilitating occupation; all corrupt and corrupting organizations and associations, Christ would crush out, not with the hand of power, but with the hand of love, sinking them out of sight in the sea forever. The activities that develop manhood and womanhood and make this world a fairer and happier place Christ would encourage and enlarge. He came to break down the false distinction between the sacred and the secular. There is no honest work in this world, with hand or brain, that cannot be done in Christ's name and done better because the workman calls the Carpenter of Nazareth his Master.

"Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing sod,
All the dusty ranks of labor in the regiment of God,
March together toward His triumph, do the task His hands prepare;
Honest toil is holy service, faithful work is praise and prayer."

But more than this, Christ calls each one of us to go out from Him to a new, wonderful task, the task of transforming the kingdoms of this world into the kingdom of our God and of His Christ: the task of drawing the world back from darkness and sin and sorrow to the love of the Heavenly Father: the task of Christian service which prepares the way for the final triumph in the coming of the Lord Jesus. This is the great object for which the church exists, to bear witness to the truth and to do good to men. Her mission is to be first, last and all the time, evangelical and missionary. The first article in her commission is not to philosophize, not to organize, not to build temples, not to frame liturgies, but to preach the gospel to every creature; and this work must begin at home in our country in order that it may overflow to every country in the world. A free church in a free state is the finest result of noble and enlightened human politics. A preaching church in a listening land is the best product of religious freedom. The whole country won for Christ is the greatest service that can crown the labors of a loyal and believing church; and if that country be, in the Providence of God, the strongest, richest and most powerful and most free in the world, as ours is, then blessed is the church that has the task of working for the redemption of such a land. The Master calls us, my brethren, to go out through Him to this glorious task, every one of us, young and old, learned and unlearned, laymen and clergymen, children and women—every one of us can have a share. And you who have come in, through Christ, so that you know Him and trust Him, you may go out with His ordination to work in the world for which He died. There is something for every one to do. Every disciple may be an apostle. There is beside the wayside in the country where I go to rest at times, a little spring, and beside the little spring a cup is hanging, as a sign that the water which flows there is to be received by whosoever will; and beside the spring of the Water of Life, there is a cup hanging and a little child not far away waiting for you to give it the cup of water in the Master's name.

There is a place for every soldier in the army of Jesus. There is a spot in the conflict where each member of the army is needed. In a certain battle not long ago I have heard that the commander of a battalion came up late and, hastily going to the general, he said: "Where shall I go with my men?" The general replied: "O, go anywhere you like; there is good fighting all along the line." Yes, there is good fighting all along the line today. In foreign lands and in our own land, here in this great city, among the waste deserts of Alaska and on the islands of the sea; in the college where the youth of our land are being trained, and in the market place where the men are bearing the heat and burden of the day; in the home and the mission school, on Fifth Avenue and in the slums: "All along the line there is good fighting." And all along the line runs the cry: "Who is on the Lord's side? Ye that are men now serve Him." The wide world is your opportunity to serve Christ, but you must go out to do it. You must not shut yourselves up in your religion as if it were a prison or even as if it were an ark. I do not like that symbol of the ark for the Christian Church. You must go out from your religion as from the home in which you find peace, and rest, and joy, and love, and strength for your work, and inspira-

tion for your duty. Christ must be your door; by Him you go in to God and out to man.

Come in, then, my friends. If there is one of you here today in this house whose sins are unforgiven, whose soul is unsatisfied, whose heart is heavy laden, come in through Jesus Christ to pardon, peace and life. Go out, my friend, you whose sins are forgiven through the blood of Jesus Christ, you whose heart is satisfied in the love of God, you whose nature is yet undeveloped by service, you whose faith is as yet unproved by work, you whose loyalty stands at the test before Jesus Christ, to go out to a nobler, happier and more generous life than you have ever lived before.

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death.
The life that maketh all things new."

[This is the sermon preached by Dr. Van Dyke, as the moderator of the General Assembly of the Presbyterian Church, 1902, and was revised by the author, through his kindness, for F. M. Barton, publisher of Current Anecdotes.]

UNUSUAL.

THE RABBI'S PRESENT.

A Rabbi once by all admired,
Received, of high esteem the sign
From those his goodness thus inspired,
A present of a cask of wine.
But, lo! when soon he came to draw,
A miracle in mode as rapid
But quite unlike what Cana saw
Had turned his wine to water vapid.
The Rabbi never knew the cause,
For miracles are things of mystery;
Though some like this have had their laws
Explained from facts of private history.
His friends, whom love did aptly teach,
Wished all to share the gracious task,
So planned to bring a bottle each
And pour their wine in one great cask.
Now, one by chance thought, "None will know,
And with the wine of all my brothers
One pint of water well may go;"
And so by chance, thought all the others!

—Cornhill Magazine.

Two very characteristic sayings are in circulation as having been delivered during the closing days of Evarts. A friend was calling upon him and was trying in every way to find some topic that would interest him. All seemed to fail, and at last the friend said, "Evarts, don't you take interest in the affairs of the world any longer?" "No," was the reply. "The only world in whose affairs I take any interest is the next one, and I don't find anybody who knows anything about them." Again, when a caller who was passionately stirred upon the Philippine question and had been talking earnestly for a half hour on that subject came to a pause, Mr. Evarts said quietly, "I don't think I care to hear about the Philippines; I'm not going there, anyway." That is the indescribable Evarts flavor, at once as individual and as delicate as that of Charles Lamb, and a joy forever in every form in which it appears.

CHESTERFIELD'S WIT.

Lord Chesterfield was never at a loss for a polite retort. Once he proposed a person as proper to fill a place of great trust, but which the king himself was determined should be filled by another. The Council, however, resolved not to indulge the king, for fear of a dangerous precedent, and it was Lord Chesterfield's business to present the grant of office for the king's signature. Not to incense his majesty by asking him abruptly, he, with accents of great humility, begged to know with whose name his majesty would be pleased to have the blank's filled up.

"With the devil's!" replied the king, in a paroxysm of rage.

"And shall the instrument," said the earl, coolly, "run as usual, 'Our trusty and well-beloved cousin and counsellor'?"—a repartee at which the king laughed, and with great good humor signed the grant.

ALL MEN SEEK THEE.

In one of the great galleries of Europe is Ary Scheffer's famous picture entitled "Christus Consolator." In the centre of the canvas stands a commanding figure of Christ. Grouped about him in various attitudes of supplication are representatives of many classes of society. On the right is a woman clinging to the Master, and pressing her face upon His arm as if to hold Him forever. Near her is a black slave stretching out his manacled hands, mutely appealing for liberty. Here in the foreground is a prisoner, whose chains are being sundered at the word of Christ. There at the left, a mother is laying her dead child at the miracle worker's feet, pleading for its restoration to life. Near her is a laurel-wreathed poet, and farther away an old man with whitened locks, wanting his youth again. At a little distance is a soldier with accoutrements of war, and all about in every direction are men and women and children of many grades of society, with various needs, seeking consolation from one person, the serene Man of Nazareth, the world's Messiah. Gazing upon that noble work of human genius inspired by an appreciation of the divine compassion, one feels that a proper inscription for it would be the words of the eager disciples, who disturbed the Master's repose by exclaiming, "All men seek for Thee!"

PASTORS PRESENTS.

A pastor could make no more appropriate or nicer present, than a copy of Favorite Texts of Famous People, spoken of with appreciation by Pansy, Margaret Sangster, J. Wilbur Chapman, etc. It contains stories of several hundred texts, accounts of how they have influenced lives of great men and women. The book contains two colored plates, one of the Christ-child. List price is $1.50, but will be sent post-paid for $1.00, six copies for $4.50, twelve for $8.00. F. M. Barton, publisher, Cleveland, O.

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THE PULPIT WITHOUT A MESSAGE.

The Rev. Dr. A. C. Dixon, formerly of the Hanson Place Baptist Church, Brooklyn, now pastor of the Ruggles Street Baptist Church, Boston, takes issue with Dr. Hillis:

"Dr. Hillis, in his sermon on the 'New Opportunities of the American Pulpit,' has not touched the heart of the difficulty. Young men refuse to enter the ministry today, not because other vocations promise more money or fame or power, but because there is a widespread conviction that the pulpit is without a message. A prophet of God is one who brings a message from God; a preacher is a herald. Time was when the Bible was accepted as the authoritative Word of God. The preacher proclaimed the guilt of sin, and salvation through Jesus Christ, as revealed in the Scriptures.

"The sermon of Dr. Hillis indicates the change. There is not a word in it about salvation from sin through Jesus Christ. There is a lot of pretty talk about life and light and truth and character, which reads well, but it does not have the power to convict of sin and turn from the loathsome, polluting, guilty thing to God for forgiveness and cleansing. It deals only with surface matters, without touching the great deep of man's greatest need and of God's greatest resources. The college to which Dr. Hillis evidently refers, which once had a hundred students and now has only fifteen, began to wither under the teaching of a future probation, and has continued to wither while seeking to discredit the Bible as an inerrant revelation from God. Young men who have read their Bibles and observed conditions about them, see at a glance that such a college needs correction by the Bible more than the Bible needs correction by it.

"If the mission of the pulpit is simply to tell good people to live a little better, to inform them that they are all children of God, 'and if children, then heirs,' to entertain them with pretty thoughts, and to gather up the ducats in compensation for this sort of thing, manly young men cannot be blamed for feeling that the lecture platform, the editor's chair and the current novel furnish a wider field for usefulness. But if the pulpit as a place for the prophet of God, whose unique mission is to preach the preaching that God bids him, careless of money or applause, the manly young man will see in the pulpit a position far above the ordinary vocations of life, and he will enter it willingly, but with awe, because God has called him into it, and not because he seeks a field for the display of learning or rhetorical ability.

"The need of the pulpit is that the old doctrine taught by Jesus and Nicodemus, 'Ye must be born from above,' should be proclaimed with the emphasis of conviction, until people shall begin to realize again that God is in His world, regenerating men and transforming them into His image. The position of the preacher will then have regained its former dignity, and young men who believe in the God of the universe will feel honored to be His ambassadors. But while the pulpit continues to magnify man and minify God, young men will seek the vocation in which man seems to have all the glory, because they have a sense of fittingness which makes them feel that the pulpit should glorify God and not man. If the aim of life is to glorify man, another field should be sought."—Brooklyn Eagle.

TWO WAYS.

How to kill a meeting:

Stay away from it.
Come late.
Take a back seat.
Take no part in it.
Say discouraging things about it.
Never take anyone to it.
Never pray for the leader.
Never study the topics beforehand.
Refuse to lead when asked to do so.
Be indifferent to spiritual results.
If you pray or speak at all, consume twice the time which belongs to you.

These are a few ways in which many persons make large contributions toward killing prayer meetings. To do the opposite things would contribute largely and powerfully to make meetings live and helpful.

People who help the prayer meeting:

The busy business man who regularly attends it; the people, young and old, who sit in the front seats; the gray-haired old saint who comes with a smiling face and always has something new to say of the love of Christ; the timid people who can only quote a passage of Scripture or utter a very brief testimony, but whose lives show that they really love Christ; the young people who testify promptly, utter short prayers, and sing sweetly; the jolly soul who cannot speak or pray or sing without increasing the spiritual sunshine, and who is not afraid to make his hearers laugh once in awhile; the social people who welcome strangers, and do not hurry away when the meeting is closed; the long-winded bores, when they keep their mouths shut, and faultfinders, when they stay away.—Christian Endeavor.

No prayer meeting was ever killed by the prayers being too short.